The CHRISTIAN CENTURY

A Journal of Religion

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Urban People Want Cheap Food!

By Arthur E. Holt

Father Cox's Blue Shirts

By John Ray Ewers

A Social Technique for Religion

An Editorial

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The CHRISTIAN CENTURY

June 22, 1932

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The Office Notebook

It's rather hard to think about much except politics this week. With one national party convention in town, and another only two weeks distant, the phrases that find their way into the Notebook seem to have a predominantly political tinge.

The republican keynoter has just ceased keynoting as these words are written. And once more the Notebook finds itself asking, Why is a keynote? Scouts present in the convention hall report that nobody paid much attention while the speech was being delivered. Is it likely that many will pay attention to it in printed form?

However, there are a few gems in it that should not be lost to posterity. Such as these:

"Upon his [Mr. Hoover's] shoulders the anvil chorus of democracy placed the responsibility for every ill at home and abroad."

"With falling prices and depreciated currencies overseas, there stands just one bulwark for the salvation of our people . . . the Hawley-Smoot act of 1930."

"Our democratic friends solemnly proposed to a free American people that they take this purely domestic question [the tariff] to a conference table around which would sit the representatives of the other nations of the world. . . . Our own needs would be merged into the lesser needs of Patagonia and Siam!"

"The republican women are our most faithful allies. . . . In purity and morale they furnish new ideals and inspiration."

"It is well that in this period of uncertainty we have a two-party system—one party in and another party wanting to get into control." (For a concise summing up of the system as it is, that would be hard to improve on.)

"Let party loyalty sound as the keynote of this campaign because loyalty to party principles is the basis of party strength."

Well, it looks like a long time until November 8.

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The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

THE REPUBLICAN national convention, which has just begun to hold its sessions as this is written, has started in a pedestrian mood. The opening session has been marked by wide vistas of empty seats, a keynote speech that declared party loyalty to be the overshadowing issue of the campaign, and an astonishingly undistinguished group of delegates. Aside from the members of the cabinet, there are few political leaders of great importance in attendance. The two great points at issue, in the early stages of the proceedings, are the nomination for vice-president and the liquor plank. As to the latter, despite a vociferous clamor for a repeal plank which comes from delegates from a handful of notoriously wet states and is given all the support that can be pumped up for it by Chicago's stridently wet press, the chances are that some sort of resubmission plank will be adopted which will be as much like that to be adopted two weeks hence by the democrats as it can be made. The text of the platform has been kept secret up to the last moment, Mr. Hoover maintaining his non-committal attitude until he could be silent no longer. If the keynote speech is a clue to the republican program, we are in for a revival of the McKinleyism of 1896, but one looks in vain for another W. J. Bryan on the democratic horizon.

The Republicans Convene

Japan's Financial Crisis Deepens

IT SEEMS more than a little inhumane to be found rejoicing over the financial difficulties of any part of the world at present. And for the unemployed factory workers and debt-harassed farmers of Japan we have nothing but sympathy. The economic crisis, as it afflicts them, is not a matter of red ink in a ledger or falling quotations on a stock exchange; it is a matter of empty stomachs and lost homesteads. It is hard, however, not to experience a certain feeling of relief at the financial difficulties in which the Japanese government now finds itself. For these difficulties constitute one of the greatest—perhaps the greatest—of all safeguards of peace in the orient. The internal agitation which has led to a popular demand for a five-year moratorium on all farm debts, taxes and rents, for the distribution of free fertilizer, and for compensation for the losses suffered by silkworm breeders and fishermen, cannot be lightly dismissed by the Tokyo authorities. More than forty million of the sixty million Japanese are farmers; any program on which they might unite can only be denied at the risk of revolution. The vast Mitsui interests—the incarnation of Japanese big business against which the farmers and the young militarists are now agitating—recognized this when they donated three million yen for farm relief. Meanwhile, the government finds the bills for the Manchurian adventure piling up faster than the diet shows any desire to pay them. Japanese and Russian armies still face each other across the Siberian frontier, and there is still a possibility that the fascist group of younger Japanese army officers may precipitate a clash. But this possibility is distinctly more remote than it was six weeks ago. The more responsible elements in Japan now realize that national bankruptcy is too near at hand to make a war with Russia an inviting speculation.

China and Russia Move Together

WHILE Japan, after taking stock of its internal and external financial situation, thus shows a gratifying decrease in pugnacity, significant diplomatic moves are not wanting in other quarters. From Nanking comes word that the nationalist government of China has determined to resume the diplomatic relations with Russia which were broken at the time M. Borodin was sent home from Hankow, five years ago. The ultimate importance of this decision cannot be guessed, for almost all the factors concerned in it are as yet unknown. It is not known, for example, precisely what this nationalist government is that has come to terms with Moscow. The

announcement that the formerly dominant finance minister, Mr. T. V. Soong, has withdrawn from it suggests that it no longer represents the Shanghai business interests. In that case, it may include a confederation of the more radical elements which have, up to this time, been kept out of the foreground at Nanking. Should this group now take over the government with active Russian backing, a new face would be put on the entire Chinese situation within a few months. At the same time, the Japanese, who have been flirting with the idea of an attack on Siberia, must have learned from their unfortunate experience at Shanghai that a reinforcement of Russia by China is not to be despised, however chaotic China may be. The new understanding between Nanking and Moscow may not foreshadow an alliance, but it certainly suggests an important shift in the balance of power in the far east.

The Legion's Chickens Come Home to Roost

WHAT might be called the "official" leadership of the various veterans' organizations professes itself to be vastly disturbed over the march of the bonus army on Washington. It has good reason to be. Sympathetic as most of the public is with the plight of any former soldier who is in actual want, this method of coercing congress has provoked an ominous reaction in all parts of the country. The whole business has been too reminiscent of the sort of thing that went on in the days of the decline of the Roman state—when the disgruntled legions formed the habit of marching on the city whenever they wanted more subsidies, and getting them—for the majority of citizens to regard it complacently. And the extent to which this march has proved able to cow congress will, in the end, add to public resentment and fear. Officers of the American Legion and other bodies know this; hence their opposition to the march. But the legion should not be allowed lightly to evade responsibility for the descent of the veterans on the capital. For years it has maintained an insatiable lobby at Washington, and at every national convention its legislative committee has boasted of the measures pushed through congress under threat of retribution from the veteran vote. It is a short step from this sort of pressure, successfully applied by a lobby maintained by veterans, to the idea that the veterans would fare even more profitably should they make their demands in person. And what is more inevitable than that, when you have a good many thousand ex-soldiers knocking about with nothing else to do, some of them should propose that they dramatize their situation by demanding in person the passage of bills already introduced? The legion, with the help of other organizations, has proved that it is an easy matter to scare congress. Now, however, it is waking up to the fact that terrorism, once successfully employed, cannot be kept under control.

Using Religion to Promote National Policy

TRANSLATIONS have been received in this country of an appeal made by Japanese Christians in Manchuria to the Christians of Japan. Members of twenty church federations ask aid for the Chinese Christians of Manchuria, painting a vivid picture of the misfortunes which have befallen these Christians "since the incident of September 18"—i.e., the Japanese seizure of Mukden. It is claimed that much relief work has already been carried on among these sufferers by the Japanese Christians in Manchuria, but the needs are said to be far greater than have been met, and hence additional funds are sought. Then follows this paragraph:

> These Chinese Christians, though in great distress, will feel happy when they become aware of the fact that they are now citizens of a new state. Japanese Christians in Manchuria, believing that these Chinese Christians may become the nucleus of the spiritual forces of the new state now still in the making, are very anxious to work hand in hand with them in order to restore mutual understanding and good will, which at present seem to be destroyed between these two peoples.

We quote this paragraph, not so much to condemn it—for there is every reason to believe in the good faith and friendly spirit of the writers—as to point out the insidious danger in which religion always stands at the hands of state policy. Almost without realizing what they are doing, these Japanese Christians are trying to make their fellowship of faith a means of promoting, among the fifteen thousand Chinese Protestants in Manchuria, the purposes which the Tokyo government has had in view in establishing the puppet state of Manchoukuo. It is probably more easy to see this when the Christians involved are Japanese than when they are westerners. Yet it is true that in most of the places where Christian expansion is today under attack, one main form which the attack takes is to allege that Christian work acts as an agent, however unconscious, of foreign penetration.

Chile Wants a New Deal

EVERYONE familiar with conditions in Latin America has known for months that the chances favored another revolution of some sort in Chile. But few expected this, when it came, to take the form that it did. And few believe that, now it has come, its first will prove its final form. The economic distress which is increasing in South America reached Chile early and reached it in an aggravated form. Our old acquaintance, technological unemployment, worked havoc with the social organization of the country when the Guggenheim interests recently "rationalized" the nitrate industry. The whole nitrate-producing region (which is the heart of Chile's economic life) was turned topsy-turvy by the introduction of methods which made it possible for a handful of workers to produce more nitrate than, four or five

years ago, could be produced by entire cities of employes. Added to this wholesale destruction of jobs went an enormous increase in the capital charges of the industry—with most of the obligations being held in the United States and Great Britain. Chileans lost their livelihood by the multiplied thousands; they saw their nation's principal product saddled with carrying charges that, in the face of an over-supplied market and a rapidly growing synthetic competition, they believed meant permanent impoverishment. Revolution was the result. Whether, however, this revolution will remain the mild form of state socialism that was at first proclaimed, or whether the demand for drastic action will push the country on toward a communist regime, is still far from settled. In the meantime, the situation almost everywhere else in South America, except perhaps in the Argentine, is increasingly ominous. No one need be surprised if an epidemic of revolutions marks the summer, with other Latin states taking somewhat the same course that Chile has followed to free themselves from outside economic domination.

The Financial Problem That Confronts the Nation

IN THE MIDST of the confusion attending financial legislation at Washington, which is reflected in every hamlet in the country where citizens gather to discuss the economic outlook—and that means everywhere—it is just as well to take a careful look at a few of the fundamental facts that have been brought to light. Then it may be possible to evaluate with some degree of understanding the proposals that are being made for fiscal reform, as well as to gauge with some rationality the prospect of recovery. Fundamentally, the difference between the boundless optimism of the election year of 1928 and the despair of 1932 is due to the disappearance of the nation's credit structure. Why has that structure disappeared? The economists who have been testifying before congressional committees have been singularly unanimous (for economists) as to facts. They estimate that in 1929 the national wealth totaled approximately 365 billion dollars. At the same time, the national debt totaled about 203 billion dollars. Of this, the debt of the federal government comprised 16 billion dollars; state, county and local debts, 17 billion; corporations, 76 billion; urban mortgages, 37 billion; bank loans, 42 billion; farm mortgages, 9 billion; life insurance policy loans and premium notes, 2 billion; retail instalment paper, 3 billion; pawnbrokers and similar loans, 1 billion. What the total indebtedness is today it is hard to say, but it is no less and, despite bankruptcies, is perhaps even more than in 1929. But, due to falling prices and values, the national wealth is now estimated at not more than half what it was three years ago. A simple calculation will show that what that means is that the nation owes more than it possesses. Even if the major part of the national wealth were to be sold to pay off mortgages and bonds, not enough would be realized to get us out of debt. That is the basic problem which confronts any large scale restoration of credit. Does anyone believe that it can be easily solved?

The Growing Figure of Russia In International Trade

REFERENCE was made in our issue of May 25 to the oil conference then about to open in New York city. That conference, participated in by the gigantic Royal Dutch interests of Britain, the Standard interests of the United States, and the oil monopoly of the U. S. S. R., has now adjourned without reaching an agreement. The attempt of the dominant British and American oil companies to draw Russia into a ten-year trade alliance ended in failure. Russia, because of her need for oil at home in the development of her internal industrial program, was apparently willing to consider a restriction on the volume of her oil exports and a stabilization of the world price. But the other negotiators were not willing to offer her what she thought that agreement would be worth. Thus, for the third time, the attempt to include the soviet union in a world cartel has failed. That attempt was made first in the case of wheat; then lumber; now oil. An attempt to set up an international agreement covering the export of platinum succeeded. But these three failures are immensely important, as showing the new position to which her five-year plan has already brought Russia. Russia's exports of wheat, lumber and oil may not yet be sufficiently large for her to be able to dictate terms to the rest of the world, but they are large enough to make the rest of the world recognize her as an essential partner in any effort to sustain world prices or secure a planned world market. Nowhere is there more striking evidence of the tendency of politics to lag behind reality than in America's stupid insistence on political non-recognition of Russia while economic negotiations on such a world scale are being forced by the exigencies of trade.

Justice Cardozo's First Supreme Court Opinions

AS WAS expected, the supreme court becomes definitely more liberal with the advent of Mr. Justice Cardozo. Two significant decisions recently handed down are backed by opinions from his pen. One accompanies the five-to-four rebuke to the state of Texas for its latest effort at excluding the Negro from the primary elections. The Texas law permitted the party committees to be the judges of who should and who should not vote. This delegation of the state's authority now joins the earlier "white primary" law, and the aged but not venerable grandfather clause, in the limbo of futile legislation against Negro suffrage. It does not mean, of course, that Texas will accept at once the ultimately inevitable.

The politicians have a few more devices in their bag of tricks, by which, so long as the one-party system of the south can be maintained, the white man will keep the black man from the polls. But at most these will be temporary expedients. As each in turn gets to the supreme court, the precedents and the changing political climate will destroy them. The other Cardozo opinion marks a distinct confirmation of public control in another field. The Chicago packers are told that they cannot be trusted to operate businesses unrelated to their special function. A dozen years ago they consented to a decree of the federal courts which was an extraordinary indictment of their methods. It denied them the right to set up in the general grocery business, because they "had abused their powers so grossly and persistently." Judge Cardozo now reminds them that in the years between they have brought forth no fruits meet for repentance, but that, on the contrary, there is good reason to suspect that "they would still be ready and able to crush their feebler rivals . . . by forms of competition too ruthless and oppressive to be accepted as fair and just." Here, in brief, is notice that though trade must be controlled, that control must not be put into the hands of interested parties, already suspect. Judge Cardozo has made his debut in a way to hearten all socially-minded citizens.

Ivory Tower or Battlefield?

THE current commencement season has seen few more striking contrasts in the matter of advice given to graduates than appeared in two addresses delivered at Columbia university. What is the young graduate, confronted by the confusion and often thwarted effort of today, to do? On one day Mr. Walter Lippmann, best known of liberal editorial writers, counseled the graduates, in an address delivered under the auspices of the Phi Beta Kappa society, to withdraw themselves from the hurly-burly of passing events and to give themselves to "the invisible empire of reason." On another day the Reverend Raymond C. Knox, chaplain of the university, preaching the baccalaureate sermon to the same graduates, counseled them to abjure the struggle for wealth and to throw themselves without reserve into the building of a new social order which will "in every particular preserve and enrich life."

About a year ago, it will be remembered, Mr. Lippmann made another address in which the note of disillusionment and futilitarianism was strongly struck. At that time, however, there were many who felt that the words were more the reflection of the speaker's immediate experience than of any settled and deeply held philosophy. He had been trying for several years to make the editorial page of the New York World a power for social and political liberalism, such as it had been in a previous generation. Suddenly, at the whim of the owners, the paper had been wiped out, the platform on which Mr. Lippmann had been standing abolished. When his friends, as a mark of their undiminished confidence, tendered him a testimonial dinner, he confounded the liberals among them by preaching a doctrine of inquiring academic neutrality so long as confusion continues concerning the road ahead.

But it is evident from Mr. Lippmann's address at Columbia that the same mood which was upon him when he closed his career as editor of the World remains after a year of distinguished free lance journalism. Facing the justified question of the college graduate of 1932 as to what he is to do with his life, Mr. Lippmann, with his equally justified sense of the world's confusion, advises the young man to "detach himself from its preoccupations, refusing to let himself be absorbed by distractions about which as a scholar he can do almost nothing."

"The more fully he [the scholar] understands the real reason why today theory is so divorced from practice," Mr. Lippmann maintained, "the more he will realize how supremely important it is that those who have the gift for theory should imperturbably cultivate it. For what is most wrong with the world is that the democracy, which at last is actually in power, is a creature of the immediate moment. With no authority above it, without religious, political or moral convictions which control its opinions, it is without coherence and purpose. Democracy of this kind cannot last long; it must, and inevitably it will, give way to some more settled social order. But in the meanwhile the scholar will defend himself against it. He will build a wall against chaos, and behind that wall, as in other dark ages of the history of man, he will give his true allegiance not to the immediate world, but to the invisible empire of reason."

There is much truth in the descriptive portion of this passage, as there is sure to be in anything written by Mr. Lippmann. But what does it seriously mean as a proposed way of life for educated young men and women venturing out from academic halls at this juncture in human history? Previously in his speech Mr. Lippmann had declared that theoretical study of politics or public affairs in any form can never provide successful public leadership, because such study cannot sufficiently take into account the variable and incalculable factor of the "will of the people." Seemingly, it is in despair at the irrationalities injected into public service by the ignorance of the mob that this publicist held that the blessings of the future would rest on those who in this time "stood apart, who refused to be anxious or too much concerned, who were cool and inquiring and had their eyes on a longer past and a longer future."

Is not this a begging of the question? Granted the value of philosophical detachment and speculation on the grand scale, if this is to have any application, either now or in a future era, to the fortunes of mankind, must it not take into account the very irrationalities of the public against which Mr. Lippmann revolts? Of what use is any cloistered study of hu-

man affairs which leaves out of account experience with humans? Or what chance is there effectively to "prepare the convictions and the conventions, the hypotheses and the dispositions which might control the purpose of those who will manage future events" —to quote Mr. Lippmann's words—unless the work of preparation goes on in the midst of the give and take of life? Can we trust the process of abstract reasoning, apart from the stress of experience?

From Mr. Lippmann's call to an ivory tower one turns with relief to Dr. Knox's call to battle. "The goal for which to seek is high lifted up and in plain sight of all. It is to employ your enormous powers for the one purpose of making life more abundant, even as we learn it from Christ. Guided by this vision, every form of activity must be measured and tested by what it contributes to human welfare. Henceforth the question invariably to be asked concerning any enterprise is not alone, will it yield profit and wealth, but does it in every particular preserve and enrich life? If it does not, then no profit derived to the neglect or at the expense of life is ever justifiable."

The division between the two points of view was as sharp as the preacher could make it. "Here, then, is your task: in whatever you undertake, you will be determined to act wholly from the motive of ministry to life. Moreover, many age-long practices in society will have to be changed. You cannot be among the followers of Lot's wife who are now looking fondly back to old scenes and ways to which they would like to return, but which if repeated will bring disaster again. You must be among the pioneers facing the future, resolved to press forward into the new country wherein all the material resources of the earth shall be used as God intended they should be, to sustain and to embrace life. Such is the leadership to which you are called, and for which the world waits. . . . In an age when men are bewildered and suffering because no clear goal is seen for which to employ their powers, your greatest service will be to set before them the vision of making all things contribute to life's increase and enrichment."

In the divergence between these two pieces of advice given one graduating class we believe that there is to be seen new evidence of the essential contribution which an informed and vigorous religion has to make to the contemporary world. The publicist becomes appalled at the confusion and the frequent irrationality of life; accordingly he proposes retreat behind an impregnable wall to an invisible empire. The man of religion sees the same confusion, but he sees it against the background of a worthy pattern of life; accordingly he proposes instant and unceasing battle to achieve that pattern.

Mr. Lippmann unquestionably put his finger on the source of much of our contemporary despair—his own as well as that of others—when he spoke of the divorce which now obtains between theory and practice. But that divorce will never be dissolved by abstract contemplation. It involves a discovery of root-evils in society, and then relentless effort to remove those evils. The publicist here claims that it is the present task of the thinking person to withdraw for the discovery of these root-evils. But the man of religion denies this. He holds that the root-evil has been discovered. It is the pursuit of profit at the expense of human development. Accordingly, he has no urge to any ivory tower. He sees life, not as a "darkling plain," but as a battlefield, with the lines drawn. He knows on which side of the lines he stands. And he does not hesitate to tell these young men and women who look to him for advice that in fighting on this same side of the line they will find practice being brought closer to theory, attainment being brought closer to ideal. What greater achievement could life hold!

A year ago, when Mr. Lippmann made the address to which we have already referred, his old companion on the staff of the World, Heywood Broun, remarked, "It may be true that they also serve who only stand and weigh and weigh, but into every life must come a time to step right or left, forward or back." The plain truth of the situation disclosed at the Columbia commencement is this: the intellectual is not sure that he knows which way he wants to step, and would call a halt until he can make up his mind; the man of religion has both direction and impulse to go forward. That, in this hour of human need, is indeed "high religion"; that, rather than the neutralized balancings of the mind to which Mr. Lippmann tried to apply the term in his most famous book.

A Social Technique for Religion

IN SO FAR as resolutions and verbal pronouncements can commit the Protestant churches to a program of fundamental social reconstruction, and to certain ethical ideas of national and international progress, it would seem that these churches are already deeply involved in economics and politics. But resolutions without action have two unwholesome effects. They produce on the public mind an impression of the church's futility and weakness. And they cause in the mind of the church itself a loss of self-respect, of dignity and of the sense of reality. Either the church must give up its social gospel or it must find or create a social medium or technique through which it can translate its words into deeds. Its social mindedness will soon be exhausted unless it can back up its pronouncements with effective action. Protestant religion is even now threatened with social disillusionment and is dallying with the temptation to retreat from the world of temporal reality into the realm of esthetic mysticism.

The explanation of such a temptation to retreat is not hard to find. The churches come up to their

social responsibility and contemplate it with fairly clear insight, but they see no way in which they can act, as churches, without jeopardizing their essential religious character. Instinctively they shrink from taking part in the sordid conflict of partisan politics, knowing well that they cannot do so without changing their character from a church to a mere political agency. The church rightly cherishes the peculiar heritage of which it is the custodian—a heritage of spiritual and eternal values which require for their conservation an atmosphere of peace, of prayerfulness, of communal fellowship possible only where sharp conflicts of interest and opinion are transcended, if not dissolved.

But the church cannot function on this higher level of life if it allows itself to be drawn into the scramble over offices and patronage and special interests which are the prizes of our political party system. If the social gospel means that the church must so function, it is better to reject the social gospel than so to dissipate and degrade both religion and the church. Up to date no constructive alternative has presented itself, with the result that the religious spirit shrinks from a hearty commitment to the social gospel in fear that its implications would thus sacrifice the genius of religion itself.

This is one of the major reasons why social idealism as integral to religion receives lip service from the church but fails to evoke the church's positive, comprehensive and sustained action. There exists no medium through which the church can act. Manifestly it cannot use its own ecclesiastical machinery—that is one of the abuses of organized religion which Protestantism is set to correct. Equally manifestly it cannot use the existing party technique—that would result in the church becoming the football of both political parties, or the tool of one of them. How, then, can the church function on behalf of its own gospel of the kingdom of God without losing its unique spiritual treasures and ceasing thus to be a church?

We have been suggesting an answer to this question in a series of editorials. Our answer is that democracy should provide a new kind of political party, in structure like our present major parties, and in much of its functioning like them, with a platform covering a wide but homogeneous range of principles and policies, but without candidates of its own, therefore without subservience to special interests, and therefore worthy to be trusted as a disinterested organ of political action. The lack of such an organization of political disinterestedness is the most serious weakness in our democracy. For the want of it there is no check upon the law of attraction which pulls our competitive parties so close together that they are practically indistinguishable in terms of political principles, and the law of gravity which pulls both of them down to the low level of the spoils system. Only the embodiment of the enlightened and disinterested public opinion of the nation in a party organ can provide a check upon the operation of these two laws which now vitiate our party system and mock our democracy.

Such a Disinterested party could not, in the nature of things, be other than liberal and progressive. Conservatism needs no such party, and could not sustain one. The office-seeking parties are suited to conservatism as the glove to the hand. The status quo requires no disinterested organ to defend it. It is only change and innovation, liberalism and experimental idealism, which require a disinterested organ of political action. A Disinterested party, therefore, would reflect those enlightened ideals which, if they are to come to realization, must make their way against the grain of the established order. In short, it must be a party of ethical reconstruction.

Here at once is manifest the inherent kinship between such a party and the modern social conception of Christianity. The social consciousness that is taking possession of the modern church is not new merely because it is *social*. It is new only because it is a consciousness of the church's responsibility for social *change*, for progress, for experimentation. The church has always had a social consciousness, but its social consciousness has always been conservative. Religion has always been the main support of the status quo. In respect to the organization of secular society its God has been the God of things as they are. Its social function has been to bless the established respectabilities of life—the state, the throne, the army, the war system, the ruling class, the privileged classes, the vested interests—in a word, the system in which the church itself participates and from which it derives its own stability and prestige as a social institution.

Now what has happened in modern Protestantism is not a suddenly awakened sense of the *social* responsibility of religion, but an awakening to a different kind of social responsibility—a responsibility for social advance, for innovation, for idealism and for justice. We have caught a vision of the God of things as they ought to be—he is the God whom the new social consciousness worships. Religion cannot longer be satisfied with that form of social functioning which merely gives its blessing to the established respectabilities of the status quo. It demands change and progress and it is bound in conscience to give its blessing and its aid to those agencies and measures which look toward higher goals of human justice and wellbeing.

In a word, what is commonly called the social gospel is only a symbol to denote the passing of religion from social conservatism to social liberalism. It is no more "social" than it has always been; but it is changing its vote from the conservative to the liberal side of the social issue. This new social mind of the church thus finds itself in affinity with that general movement in the political and economic order which makes for change, for progress, for a more even distribution of justice. It is therefore in spiritual alliance with political, economic and social liberalism, and awaits only the creation of appropriate media

through which to express and effectuate its purpose in the common life of mankind.

The Disinterested political party whose rough outline we have been drawing in these pages would be such a medium. As an organization of political disinterestedness it would stand between organized religion and the office seeking political parties, thus protecting the church from the danger of becoming entangled with the selfish ambition and greed which are inevitably associated with the party system. Democracy needs such an organization of disinterestedness to check and give progressive direction to the office-seeking parties. But ethical religion needs such a party of disinterestedness as a mechanism through which it can express its own social liberalism. Its need for it is so vital that, unless such an organ can be found, the sense of reality is sure to fade out of its social vision.

On the great moral issues of our time the churches have in the past twenty years made strong pronouncements of a distinctly liberal and innovating character. Scarcely a denomination but has gone on record with respect to many of the planks included in the platform offered two weeks ago in these pages as a rough suggestion of the basis upon which a Disinterested party could stand. The Federal council of churches adopted its well known social creed twenty years ago. It took advanced positions on child labor, housing, regulation of women's work in industry, abatement of poverty, the liquor traffic, protection of the worker from dangerous machinery and occupational diseases, protection of workers in their old age, the right of labor to organize, reduction of the hours of the working day, a living wage, and a more just division of the products of industry.

This "creed" is now undergoing revision to bring it into line with living issues and a more mature social intelligence in the church. One has only to consider the striking formulation of the social ideals of religion made by the Ohio Pastors' conference last winter to realize how liberal and how earnest the mood of churchmen has today become. But this is dangerous business for the church unless it can find a political outlet for its moral passion on these human issues. The church cannot merely play with such convictions and go unharmed. If it fails to release its social impulses in practical action consistent with its utterances its convictions will deteriorate into vapid sentimentalism.

A way must be found in which the Christian idealism of our time may express itself in government up to something like the maximum of the church's power. That way, we believe, is for churchmen themselves to take the initiative in projecting a Disinterested political party. Both democracy and religion languish for the lack of such an organ. But it will hardly emerge spontaneously from democracy. If it emerges it will be because the spirit of social Christianity breathes into it the breath of life.

No formal action of ecclesiastical authority is required, though this would help. Leadership of the Federal council of churches would be logical and thoroughly congruous with the Federal council's position and function. However, it is not churches but churchmen upon whom the responsibility must rest. The movement must grow. But it need not drag. Begun now, it is not beyond reason to hope that by the next Presidential campaign four years away it would be the decisive factor in the 1936 election. From the moment of its birth, however, it should be able to achieve much in local, state and congressional contests as well as to influence the course of legislation which, for the lack of such a party, proceeds without rudder or compass, responding to the irresponsible pressure of demagogy and opportunism unchecked by the enlightened and disinterested convictions which do exist in the body politic. Under a conception of the great need of such a Disinterested party and of its unlimited possibilities of service to our common life we have set out the proposal for public consideration in the hope that it may be generally and freely discussed.

On Being Anonymous

EDITOR THE CHRISTIAN CENTURY:

SIR: It is recorded of an English squire coming from his village Somewhere-on-the-Marsh to a London terminus, that he remarked with some asperity that "London is a damned anonymous place!" On the village platform he was the squire; the station-master, the porter, the farmers off to market, the children off to school, all knew him. But at Paddington he entered into a world in which he was unknown by name. To the porter or to the taxicab-driver he was a passenger and a "fare." London did not greet him, nor was it moved at his appearing. He was *Anon.*

All of us know what it feels like to pass into a realm where we are unknown by face. We do not like it. We are become ciphers and symbols; we are soldiers with a number; no one greets us with an individual welcome; we are passengers, fares, diners, buyers, but we are not individual human beings with a name which carries with it associations, grave and gay, pleasant or unpleasant. We are in an anonymous place, and it is rather cold and homeless.

But it has its advantages. In your village your every movement is detected. Do you call upon the manager of the little bank? Many will be speculating what is the amount of your overdraft. Who would be seen eating a bun in the village street? Whereas in New York you can do that and no one turns aside to look at you. (This great thought, as you truly observe, is stolen from J. M. Barrie.)

There is considerable peace in being anonymous. There is freedom in it; but there is a lack of warmth and good cheer in it, and he must be a very unhappy man who has no circle of friends in which he is not a famous preacher or statesman, but simply Bill.

There should be those among whom you are you, with all the individual and characteristic traits, virtues and even faults. To whom you are not at all Number 123 in a squad, nor a leading divine, but just the old friend and neighbor.

I read a story the other day in which a clergyman welcomes a bishop from Africa into his home with the greeting, "Hello, Porky!" much to the delight of his family. And Porky replied by requesting his host to pay him the ten bob (Anglicé for shilling, a sum once equal to a quarter) which he had owed him since their schooldays, when the rector had bet Porky that he, Porky, would never be a bishop. It is necessary to the completeness of life that even a bishop should be "Porky" to someone.

It is impossible to keep for long off the Christian religion, and I suggest that one of the great things it does for us is to rescue us from our anonymity. Peace be "with Clement and others, my fellow-laborers," writes the apostle, and proceeds to say in effect that he cannot give all their names, but what does it matter? "Their names are in the book of life." The city of God, according to the accounts of those who know best, is not an anonymous place.

Yours among the Anons for the time being,

QUINTUS QUIZ.

VERSE

I Have Need

I CANNOT pray within the cloistered walls
Where dim light, stained with red from heavy panes
Falls on the chalice and the altar cross,
Fair-wrought and burnished, giving back the light:
Where reedy music flows from gleaming spires
To speak an empty peace; and solemn choir
Moves down the aisle in fine processional.

I cannot see the road, so choked with dust,
Nor feel the burden of a heavy cross
With countless, blackened nails in its rough wood,
Nor sense the blaze of sun upon his back.

But here beneath the endless, parching heat
Upon a hard-pressed, fearful desert way,
In need of bread, and feeling deep the pain
Of stony road that I must go today,
My heavy, chastened heart has need to pray.

MARGARET MILLER PETTENGILL.

Hills Keep Holy Ground

WHEN morning moves in slow processional
To worship day, the hills keep holy ground,
Where spirit meets in high confessional
The presence of Infinity, and sound
Of an eternal power stirs the air.
From silence unto silence echoes roll
The deep acclaim of consciousness aware
Of oneness with the universal soul.

No prophet blessed the quiet of these hills,
Nor stood at prayer before their solitude.
But in their boundless peace the mind fulfills
Diameters of vision that include
Eternity, the instant of God's hand—
Who worships here has found the Holy Land.

HELLENE SEAMAN.

The Looms of Life

THE looms of life
Weave strange and intricate patterns.
Threads of love, hatred, desire,
Overlap and intermingle
With threads of passion, purity, sacrifice,
And weave peculiar, complex designs.

The finished pattern depends solely
On the selection of the separate threads;
How then can one afford
To be careless in the choice?
For once the threads are in the loom
They weave true to composition,
And cannot be undone.

The looms of life
Weave strange and intricate patterns.

HENRY DEWITT SAYLOR.

Summer Night

WITHIN the vastness of the evening sky innumerable stars
Gleamed icily and remotely;
Far off, titanic mountains slumbered,
Their giant heads sunk heavily on their shoulders;
Near by, the solemn trees rose darkly into the heavens,
Tall and somber with antiquity.

And then I heard a moth fly delicately through the dusk.

Truly the Maker is infinite and all-powerful,
With the universe for His home
And the sun for His lantern;
Yet how sensitive must be His fashioning fingers,
How gentle must be His mighty hands!

RUTH DE MENEZES.

Father Cox's Blue Shirts

By John Ray Ewers

A PARISH PRIEST of Pittsburgh is rapidly achieving national importance as the mouthpiece of the jobless, the picturesque leader of the army of the unemployed. Millions will not suffer indefinitely in silence; today, after more than thirty months of inarticulate deprivation, they seem to be finding a voice in Father James R. Cox, priest of Old St. Patrick's Catholic church. The church itself, surrounded with smoke from the railroads, stands all but abandoned in a semi-slum. Only eighteen families remain who regard this as their parish. Yet the building is thronged, not once but several times every Sunday, both auditorium and basement. And the crowds are as great at the daily noon services and those held on five nights of the week as they are on Sunday. Fearless as a lion, with smashing conviction, as resourceful as any veteran politician, this warm-hearted priest, with his smiling Irish face, expects that a million people will converge on St. Louis on August 17 to have a share in nominating him for President of the United States on the Jobless and Liberty ticket.

The March on Washington

Although Pittsburgh has felt the impact of Father Cox's vigorous personality, with his ceaseless championship of the rights of the poor and underpriviliged ever since he became pastor of Old St. Patrick's nine years ago, the nation as a whole first heard of him last January when he led a parade of 25,000 men to Washington seeking federal relief for the unemployed. That march, with all that has flowed out of it, was one of those unpremeditated affairs which give history its color. The Hearst newspaper in Pittsburgh, the Sun-Telegraph, carries a daily column, topped by a picture of the priest, in which he presents his views upon current economic conditions. Moreover, he has talked daily over the radio for almost seven years; his average number of times on the air each month is 125! A chance question, inspired by something in his newspaper column, and commented on over the air, combined with his inherent sense of the dramatic to make him suggest the march to the national capital. It took no more than the hint that he might be willing to lead such a march to bring forward 25,000 men who were ready to follow him.

There is nothing of the communist, or of the believer in direct action, about Father Cox. He gave the men in his jobless army to understand that there was to be "no booze, no grouches, no weapons." Observers along the highways were impressed by the good behavior of these unemployed men. Not only were they well behaved; they were good natured. Roasting their wieners over improvised bonfires, they christened them "Hoover turkeys." In front of the capitol steps the first thing that the men did, while maintaining their perfect order, was to pledge allegiance to the flag. But behind this restraint and good feeling there was deadly serious purpose. This came into the open when, after Father Cox had demanded and been granted a hearing by President Hoover, he presented this resolution:

> Whereas, in this land of ours, the United States of America, the soil is rich, the earth is bursting with abundance, the bins are filled with grain, the storehouses are laden with goods, the shelves are overflowing with merchandise, the vaults are stacked with bars of gold, and the very channels of trade are choked by the undistributed surplus of the products of mill and mine and farm; and
>
> Whereas, at the same time, eleven millions of men and women offer their brawn and brain to the master of work—but in vain; and
>
> Whereas, these men and women, having exhausted their meager resources, with strength wasted, their bodies ravished by slow starvation, their spirits broken by despair, now lack shelter, are exposed to the cold, the rain, and the snow, and stand hungry in breadlines—mute symbols of an economic order out of joint; and
>
> Whereas, their children, undernourished, deprived of milk, often without shoes and without winter clothing, their development arrested and their growth stunted, are prey to the blighting diseases of malnutrition; and
>
> Whereas, evictions abound, families break up, and the foundation of ordered society is being undermined; and
>
> Whereas, the colossal wealth of these United States has been gathered into the hands of but a few, who own or control not only industry, but the natural treasures of the earth —coal and oil, copper and iron, and even the power generated by the fall of waters; and
>
> Whereas, the individual merchant and artisan are being driven from the market-place, from behind the counter and the work bench by huge organizations which add unit on unit to their endless chains; and
>
> Whereas, a handful of men, in control of vast wealth, are strengthening their hold upon the governments of the states and of the nation and ever more directing the course of legislation; and
>
> Whereas, fearing that liberty and equality will perish in this land, that free men will be replaced by wage slaves, that monopolistic trusts will rule this country, and that these intolerable hardships will breed bloody uprisings and arouse armed revolts, the people of these United States are determined to reconsecrate this country to a true democracy, where every person, poor or rich, shall have an equal opportunity to work and to earn a decent livelihood, so that all may attain a standard of life which will assure individual contentment and a peaceful society;
>
> Now, therefore, be it resolved, by the army of Jobless marching under the leadership of Father Cox:
>
> First: That congress appropriate five billion dollars to be raised by the issue and sale of bonds and to be expended for the creation of work in public construction, including highways, public buildings, hospitals in rural districts, reforestation, flood control, and water power conservation.*
>
> Second: That congress immediately appropriate to the several states and municipalities, according to their need and number of unemployed, sufficient sums of money to be dis-

*After the amalgamation of the Jobless and Liberty parties, this section was, on the suggestion of Colonel Harvey, changed to read: "That congress issue five billion dollars in currency to be expended for the creation of work in public construction," etc. This currency, it is explained, would be redeemed by the higher taxes levied on large incomes and inheritances.

tributed, through agencies now functioning, for the purpose of providing food, clothing and shelter to the needy and hungry who are out of work.

Third: That congress appropriate sufficient sums of money for loans to reestablish the farmer, the backbone of a free nation.

Fourth: That the money for these appropriations be raised by the increase, up to sixty per centum, of the surtaxes on large incomes, effective on incomes earned in the year 1931; by the immediate raising of the federal inheritance taxes on large estates up to seventy per centum; and by the levying of a large gift tax to prevent the evasion of the inheritance taxes, an evil now so flagrantly practiced.

Whatever the march may or may not have accomplished—and it certainly dramatized a desperate human situation in such a way that it could no longer be minimized or ignored—it led directly to an utterly unexpected outcome. For on January 16, soon after the return of the marchers from Washington, between sixty and sixty-five thousand people jammed into the Pitt stadium to acclaim the proposal to support Father Cox for President.

The Blue Shirts

Since that dramatic demonstration of the ability of this priest to command the support of the common people, events have moved rapidly. First of all, Father Cox organized his blue shirts. If Mussolini has his black shirts and Hitler his brown shirts, Father Cox has his blue shirts. But this blue shirt army seeks no fascist dictatorship; it is the *people* as dictator that Father Cox seeks to set in power. The uniform of the men consists of blue shirt, tie and overseas cap, and of the women, blue smocks. The blue insignia represents a young man chopping down a tree, and nearby a young woman carrying a pitcher of water on her shoulder, with the motto, "Hewers of wood and drawers of water," under which is printed, "The People."

These blue shirts are being organized in units of fifty scattered all over the country. Each unit has its officers, and there are county, state and national commanders. Recently, the movement has been given a fresh access of strength by the adhesion of the Liberty party, led by Colonel William H. ("Coin") Harvey, who claims to have an effective organization in twenty-five of the southern and western states. Attempts are being made to secure special railroad rates to the St. Louis convention. But whether these are granted or not, the blue shirts are going to get there. Father Cox confidently expects that the unemployed will flock to St. Louis in such numbers as to beggar in size any other political gathering ever held in this nation.

What will the platform of the Jobless party be? The best way to form an advance judgment is by a few direct quotations from Father Cox's recent speeches. Here he is on banks and bankers: "The banking business and banking laws are about the worst tyranny the world has ever known. If the banks were taken over and operated by the federal government (as suggested formerly by Colonel Harvey and his Liberty party) there would not be this stupendous annual usury, interest charging, which the people must pay and which is more than all the money in the United States. . . . In my opinion, the operation of the banking system is just as important as the issuance of currency, and the government exercises absolute control over that, so why not have complete control over the guardianship of that money?"

Taxing the Rich

Here he is on income and inheritance taxes: "Both should be increased. . . . I believe gifts, estates, and very large fortunes ought to be graded upwards from one million, so that from 25 to 75 per cent of these fortunes would revert back to the people instead of remaining in the hands of the very wealthy, where they do no good. Imposing a death tax at a rate proportionate with Great Britain's, our annual income from this source would be one billion six hundred million dollars. . . . Taxes now, as in the past, are mainly borne by the middle strata of society, such as the twenty-dollar-a-week clerk. Those who have a million or more than a million do not and never have borne the burden. This situation is not fair. It is absolutely absurd." This in the home town of Andrew W. Mellon!

Father Cox's program for the use of the funds thus secured by increased income and inheritance taxes is interesting. On the one hand he would build roads throughout the country, attacking especially in this way the isolation of the people of the hills. On the other hand he would see that the country was provided with as many hospitals as there now are schools, so that undernourishment and poor health as a result of lack of medical care would be eliminated, and more jobs would be created in the building of the institutions and employing of young women as nurses and young men as doctors.

For Adequate Defense

From one of Father Cox's most important printed statements, entitled "Justice Is American," the following quotations may be taken as also illustrating what is likely to be the trend of the Jobless platform: "Justice will have the bandage removed from her eyes, and America will be happy again if decentralization should be the order of the day; if we provide for our own protection and keep in mind that while the largest and most powerful nation on earth, we may become an easy victim to the avarice and cupidity of greedy enemies. Every attempt at monopoly or unfair trade practices should be, in the interests of fair trade, strictly prohibited and punished. We have come to the end of an economic era. As a nation we are groping in the dark, awaiting the dawn of a new day. When that dawn comes, it must bring a better era than that which has passed. It must provide equal opportunities to all men, regardless of wealth."

What sort of man is this priest who, next November, will be running for the presidency? He is a graduate of Duquesne university and St. Vincent's

arch-abbey, and has earned a master's degree in economics at the University of Pittsburgh. His father was a Methodist, his mother a Catholic, and he himself holds that a man's religion is his own personal business, and need not have a place in politics. When America entered the war, he was the first Pittsburgh cleric to volunteer. He went overseas as chaplain of base hospital unit 27 of the University of Pittsburgh. In 1923 he was appointed to Old St. Patrick's, the oldest Catholic church in Pittsburgh.

Champion of the Underdog

He has always been a champion of the underdog. Since November, 1930, more than a million meals have been served jobless men in the basement of his church! But back of this constant service of a philanthropic nature there has been an equally constant effort to eradicate the causes of social trouble. When Governor Pinchot appointed his public utility investigation committee, Father Cox was one of the three members named. He fought for the abolition of the coal and iron police until he won. One of the bitterest strikes that Pittsburgh has witnessed in recent years was the struggle between the Parmelee transfer company and their drivers. In a short time Father Cox became the spokesman, adviser, and leader of this large group of taxi-drivers, and when the ballot which ended the warfare was counted and reported, this duty was entrusted to Father Cox of Old St. Patrick's and Dr. Albert Day, of the Christ Methodist church.

One political asset Father Cox possesses to an extraordinary degree, and that is the ability to dramatize both himself and his cause. The nation has just witnessed another example of this in the way in which this priest has intervened in behalf of the bonus marchers in Washington. Father Cox's support of the bonus demands of the veterans has, as dwellers in the Pittsburgh region know, been constant and unmeasured. But it took this situation at the capital to give him his chance to place his views before the country. For the minute threats were made to force or starve the bonus marchers out of Washington, Father Cox boarded an airplane, flew to the capital, and—while garbed in his old army uniform—exhorted the men to stick to their position and their demands "until hell freezes over." The next day the lower house voted to give the floor to the bonus bill, a vote that assured its passage.

One may wonder at the political activity of a parish priest, but apparently there is nothing in the regulations of his church which forbids it. In fact, Bishop Boyle, of the Pittsburgh diocese, is quoted by the Buffalo Times as saying, "He is a splendid priest and well liked by all who know him; I have no reason to interfere with his activities among the unemployed. . . . If Father Cox wants to be President of the United States, his bishop will not interfere." Certainly, with such precedents as Richelieu, Mazarin and Wolsey in mind, it cannot be said that a priest, simply because he is a priest, is unfitted to guide a state through troublesome times.

Religion and Zionism

By Louis Minsky

IT IS the plaint of more than one observer of the Jewish scene that Zionism is fast losing sight of Judaism. If at one time Zionism was associated with the lifelong wish of the pious Jew to end his days in Palestine, it has dwindled to a secularism that leaves religion to the very last. Political Zionism has supplanted spiritual Zionism and the Jewish prayer, "That we may be in Jerusalem next year," is meant in all but the religious sense. The beginnings of America were accompanied by an intense religious movement, but the rebuilding of Palestine does not witness the religious fervor which the rabbinical dreamers had hoped for.

Such is the present criticism of Zionism made by not a few, and to many it is a criticism of tremendous importance. The critics find that Zionism in every land is laying too much accent on the material side. Palestine is being exploited for what it is worth as a material homeland for the Jews, for its commercial and industrial advantages. Many orthodox Jews have raised their voice to denounce the Zionist ideology which leaves the religious side of Jewish nationalism out of its calculations. To the orthodox Jew nationalism without religion is unthinkable, and it is even claimed that the historical grandeur of Palestine for the Jews is relegated to the background in the scramble of Zionists to inform their coreligionists throughout the world what a fine climate the land of Israel has or how many boxes of oranges can be produced a year.

Internal Differences

The criticism is leveled mainly at the Zionist organizations in countries outside of Palestine. These are entrusted with the work of mobilizing Jewish opinion for Palestine and securing both the capital and man power for the country. They are the propaganda agencies for Palestine and it therefore depends a great deal on the organizations as to how and in what manner Palestine is to be presented to the Jew. The Zionist organizations are the central bodies in every country for the development of the Zionist ideal. But a separate body, the Mizrachi organization, exists in practically every country

where there is a Zionist organization, and is composed of religious, orthodox Jews. Religion is the foundation of the Zionism of the Mizrachists and it is often members of this organization that level criticism at the general Zionists for their failure to include the religious ideal in their nationalism. The Mizrachi organization also supports an independent school system in Palestine where the religious views of orthodoxy are taught. Often the Mizrachi and the general Zionists clash on matters which involve religious questions directly or indirectly.

Football and Sabbath Observance

The problem of religion in Zionism has been carried directly to Palestine. Orthodox Jewish organizations have not been content to see that a steady immigration of Jews into Palestine has been secured. They have felt themselves guardians of the Jewish religion in Palestine. They have attempted to supervise the moral beliefs of the Jews and the result has been that there have often been verbal clashes between the orthodox Jewish bodies and secular organizations in Palestine. These clashes have taken place mainly between the orthodox Jews and the Jewish youth. The Jewish youth has been accused of being an irreligious element in the community. The brunt of the criticism has been directed by the orthodox bodies against the "Maccabee," the powerful Jewish sports organization. Particular offense is taken against this organization for holding football matches on the sabbath, at which admission is charged and a great deal of smoking goes on, in violation of the sabbath laws.

Matters were brought to a head recently when members of an orthodox organization attempted to prevent an important football game from being held on Saturday. A lively controversy ensued and after much haranguing a compromise was effected. The Agudas Israel and other orthodox organizations would not frown on sabbath football provided tickets were purchased in advance and no money taken at the gate. Thus a potential religious controversy was, for the time being at least, settled. However, its repercussion was felt both in the United States and in England. The Jewish Forum of New York, the organ of orthodox Jewry, devoted a great deal of space to the incident and printed the comments of the leading American rabbis on the question of sabbath football in Palestine. Likewise, the Jewish Chronicle of London opened its columns to comment with the result that scores of Jews made known their feelings on the subject of religion in Palestine.

Why the Drift from Religion?

It is significant that the religious issue should have to be brought so vividly to the fore in Palestine where the Jew has at last achieved the status of a separate nationality. The question of the Jew's adherence to his religion has worried Jewish leaders in the United States and other countries, but this drift away from religion is seen to be a general phenomenon, applicable also to other religions. Then, various factors, such as assimilation and the growth of new humanist and social creeds, have confronted Jewish leaders in their efforts to keep the Jew in the synagogue. But in Palestine the Jew is confronted with none of these factors. He is plainly and simply a Jew, living in his ancient homeland. That in many cases he has been reluctant to revivify his ancient faith, has been perplexing to those to whom Jewish nationalism signifies also a recrudesence of the Jewish religion.

This does not mean that Zionism has been accompanied by a wave of irreligion. The Jewish settlement in Palestine is made up of two elements—those who have emigrated there to rebuild the land, and those who go to Palestine for the same reason that the Mohammedan goes to Mecca. The first element consists mostly of youth; the latter is made up of pious Jews to whom every inch of soil in Palestine is full of sacred memories. The youth is concerned primarily with the practical purpose of tilling the soil; the pious are concerned with giving free play in Palestine to the intense religious emotions that were perhaps denied them in eastern Europe. They are the ultra-orthodox, and the slightest neologism would consequently appear to them the grossest of sins against religion. It is a question of religious Zionism in combat with practical Zionism.

The Conflict Between Youth and Age

What is the real place of Judaism in Palestine? In what manner is a rebuilding Jewish civilization preserving its ancient faith? To answer this question one must go to Palestine and observe for oneself. Tel-Aviv is the logical place for such an observation. This is an all-Jewish town with a population of 50,000, about an hour and a half's run from Jerusalem. It is every bit a modern town, probably the commercial center of Palestine. There are a number of houses of worship, included among them the Great Synagogue, one of the architectural gems of the city. Tel-Aviv is a bustling town, but every Friday afternoon the shops begin to close for the sabbath. By the time the sabbath arrives every store in the town has been closed and not even the restaurants are open. The synagogues are filled. One does not smoke on the sabbath. And in the homes, the sabbath ceremonies are widely observed. Only the fact that perhaps one or two football games are held violates the general sanctity of the sabbath. Otherwise Tel-Aviv is a model Jewish sabbath-observing town.

If there is irreligion prevalent it may be intimated that youth is the worst offender. In the small colonies, populated mostly by pioneering youth, religion is not as widely practiced as in the larger colonies and the towns. In this respect youth does not differ in any way from his brothers across the seas. But the older men shake their heads and mutter something to the effect that there is something wrong with the younger generation these days, and what is the future going to be like?

A Conversation About God

By Henry Nelson Wieman
Douglas Clyde Macintosh
Max Carl Otto

Seventh Cycle, Second Spokesman:

Douglas Clyde Macintosh

IT SEEMS that I made the mistake of reading a little too much between the lines in interpreting Mr. Wieman's remarks about "unspeakable brutality" in connection with optimism. I am glad to be set right as to his attitude. I am sorry, however, to have immediately to bring against him, in another connection, the opposite charge—that of not having read, apparently, the lines themselves. I refer to the statement at the beginning of his seventh article that I have rested my case thus far on the claim that men must believe in God in order to have sufficient moral optimism. This completely ignores the new approach adopted in my sixth article. Mr. Otto, too, has had nothing to say as yet that can be regarded as a reply to that paper. Let me then develop somewhat further the thesis that on the basis of religious experimentation and a certain attainable religious experience it is possible to affirm as an item of empirical knowledge the actuality of God.

Mr. Wieman agrees with Mr. Otto that "many men do not need to believe in God . . . to live with courage and drive." Both my fellow-conversationalists are evidently of the opinion that this will be news to me, and that in order to be consistent I must defend the opposite view. But no; I have no need or desire to deny obvious fact. I too agree with Mr. Otto in recognizing a great deal that is fine and noble in the lives of many who are without any positive faith in God. On this point, then, we are unanimous.

Religion and Life

But in saying this there are some other things I would hasten to add. First, while it is possible for many persons to live without explicit theistic religion, it seems reasonable, in the light of accessible facts, to believe that, other things being equal, one *can* live a better and more effective life with the aid of theistic religion at its best than would be possible without it. And second, the fact that man has a natural tendency to aspire to noble living is just what we should expect from the theistic point of view. It means that man can the more reasonably be regarded as the creature of a trustworthy and worshipful God.

The third thing I would point out is that being without the God-idea or without belief in God is not necessarily to be without God (if there *is* a God), any more than an infant's being without an idea of its own brain is for it to be without a brain. Mr. Otto quotes someone as saying that the Russians "have got rid of God." I wonder if they have. They have got rid of the old unsatisfactory God-idea of the Orthodox church; but it does not follow that they have got rid of God. The modern world has got rid of "phlogiston" as a theoretical explanation of fire, but it still makes use of fire. To have the God-idea in mind and in one's creed is not necessarily, it must be confessed, to have God in one's life; and on the other hand to have discarded the doctrine of God is not necessarily to have lost all contact with the divine "Logos," "the Light which lighteth every man." The honest, spiritually minded atheist is not, to my way of thinking, really God-less. According to Christianity God was in Christ; if this be so, presumably God is in the Christlike in proportion to its Christlikeness, and certainly there have been some Christlike qualities in some atheists.

The Spirit of Religion

I imagine there was more of the divine spirit of Truth in Bruno and Galileo than in their ecclesiastical persecutors, and in Darwin and Huxley than in the bishops who denounced them; and I can well believe that there is more of the Spirit of God in Mr. Otto than in many a fire-breathing fundamentalist. (And just here let me remind Mr. Otto that what I said in my fourth paper was that the non-theist who avoids a self-deceiving wishful thinking must logically choose *either* a degrading cynicism *or* a depressing pessimism, not that without God the logical position is *both*, that is, "a cynical, pessimistic, degraded attitude toward life." To infer the latter from the former would be, as Mr. Otto well knows, to be guilty of the "fallacy of composition." And Mr. Otto seems happily to have escaped all cynicism.)

I have not for the moment been concerned to *argue* for this essentially Christian doctrine of degrees of the immanence of God, or the Divine, in the world and humanity, but only to indicate the point of view from which I would interpret the obvious fact (on which Mr. Otto, Mr. Wieman, and I agree) that there is a considerable measure of spirituality attainable without the support of an explicit faith in God. But I would now go on to say that the fact that we three are in agreement on this point means that Mr. Otto's elaborate argument in his sixth article is largely beside the point and futile. And why, indeed, should it ever have been supposed that an examination of nonreligious experience alone could lead to a decisive conclusion as to the value of religion at its best or as to the truth of any particular idea of God? The crucial test of religious faith is logically to be looked for in the differences made by its being present and acted upon. It is to this that

we must give our attention if we would arrive at any scientific conclusion as to the validity of belief in the reality of God.

A Behavioristic Theology

It is now twenty years since I first began to think of theology as having at the heart of it a nucleus of verified empirical knowledge of a distinctively religious sort, and so to begin to formulate "theology as an empirical science," distinguishing those elements of theological theory which could be regarded as verified (as science counts verification) from other elements of a merely pragmatically justified faith or of "invincible surmise," subjectively assured and speculatively permissible. And when, a few years ago, Mr. Wieman began writing those striking articles which he later gathered into his book, The Wrestle of Religion with Truth, I welcomed him not only as an ally but as one who was making valuable contributions to empirical theology and the philosophy of religious knowledge.

But it soon began to appear that what Mr. Wieman was proposing was a purely behavioristic theology, leaving no place for Divine Mind, Consciousness, Intelligence or Will, but only for divine behavior. When I discovered that, I felt tempted to say what the Negro rider said to the mule whose hind foot had got entangled in the stirrup, "Now, ef you'se agwine to git on, I'se agwine to git off!" But I have never found it necessary to get off; I still believe it possible to frame an essentially scientific theology having at its core a body of verified religious knowledge in the form of laws of a divine behavior in the universe and in the life of man, particularly on condition of a certain specific religious adjustment. I only regret that Mr. Wieman should have seen fit to follow so closely, in his theology, the example of Mr. J. B. Watson in psychology, and *deny* any mind or consciousness in connection with the scientifically describable behavior which he would make the object of his religious investigation. If Mr. Wieman had pointed to an observable divine behavior in the universe as supporting belief in an essentially personal God, a belief resting in part on other grounds, or even if he had been content to remain agnostic and silent on the question of the personality of God, his contributions to theology and religion would have been increasingly welcomed by thoughtful religious people. But if he persists in denying of God all that is essentially personal, all rationality, all intelligence, all volition, then those who know where the true values of religion lie will turn from him, sadly, as from a false prophet.

True Prayer

An illustration of verified religious knowledge may be found in connection with prayer and its answer, rightly understood. The verbal expression of prayer, it is important to remember, is not the prayer, though it may tend to produce that religious adjustment of spirit which is the essence of prayer. True prayer is more than "the soul's sincere desire," it is the soul's sincere desire for what is truly desirable, primarily in the inner life and especially in the will of the one praying, and ultimately in his outer life of conduct and in the world at large; but, beyond all that and including it, it is the right religious adjustment. It includes repentant aspiration after true good, religious concentration upon God viewed as promoting the good through human agents, self-dedication to the good will of God, a faith which actively appropriates divine power and begins to live in obedience to God's good and rational will on the assumption that one has received or will receive that necessary spiritual power, and finally, steadfast perseverance in this attitude of mind and will. This is the adjustment to which an experience of making the bad will good and making the good will better and more effective is the ultimately dependable response on the part of a divinely functioning Reality. There is a law of the answer to true prayer, not an exact mathematically expressible quantitative law, but a law of tendency, which is what most laws involving human life and action are. And the Reality which functions thus divinely in delivering from evil, in regenerating and renewing the will, is the assuredly existing object regarded as the object of religious dependence in spiritual experimental religion.

Moral Conversion

In religion as elsewhere things cannot be expected to be settled permanently until they are settled right, and things will not be settled right in religion until the religious man has learned to get what he goes (to God) for, and this he will have learned when he has learned to go for what he can get. Experimental religion may have had its genesis in the struggle for existence, but it finds its consummation in connection with the struggle for a better existence. To a limited extent it has learned its lesson; there is much less prayer for what we may call "good luck" than there was a few generations back, and it is to be hoped that eventually this will be balanced by more waiting upon God for the renewal of good will and inward strength. At any rate religion's method for the future must be the commonsense method which science uses, namely experimentation. Religion must be spiritual in its ends and scientific in its ways and means.

A typical instance of religious achievement through the right adjustment, making religious knowledge possible in the form of theological law, is moral conversion through a decisive act of faith. A definite conversion of the individual will to what has been found to be the right religious and moral way of life is the end primarily sought in what is called personal evangelism. The conversion experience in its typical and essential form is simply an outstanding instance of the result of entering freshly into the right religious

adjustment with a view to being turned permanently from evil to the good life. But if one is to continue to reap the benefits of the conversion experience, the right religious adjustment must be carefully maintained; and, if there should be a lapse, the experience can only be renewed by a renewal of the adjustment on which it was originally conditioned.

As a typical instance of such renewal I will cite the experience of a well-known social and religious worker as related by himself:

> "In 1896 I went to India as a missionary, carrying with me high hopes and youthful enthusiasm. But within a year I broke down from overwork, and soon came to the verge of nervous prostration. One morning, after a long and sleepless night . . . . I resolved to stop drawing on myself so continuously and *begin drawing upon God.* I determined to set apart *a quiet time every day in which I could relate my life to its Ultimate Source, regain the consciousness that in God I live and move and have my being.* That was thirty years ago. Since then I have had literally not one hour of darkness or despair." (Sherwood Eddy, in "Religion and Social Justice.")

There is something in personal evangelism and the conversion experience which contemporary religion can ill afford to lose. It is here, I think, more than anywhere else, that liberalism in religion has made its great mistake. It has made religious education a substitute for personal evangelism instead of its supplement. The result in many instances is that young people are inoculated with a very mild type of religion which renders them practically immune to Christianity in its original acute and dynamic form. If half the thought and energy which have been given in the past generation to "religious education" had been given to making the technique of personal evangelism truly scientific, and this not as a substitute but as a preparation for further Christian education, we should probably be much farther ahead than we are. Religious instruction without conversion is comparatively ineffective, as the character studies of Hartshorne and May, Hightower, and others, seem to indicate. True religious education would teach how effectually to repent, to have faith, and to pray.

Lack in Liberal Religion

What our present-day liberal religion needs is to add to its zeal for the social gospel, for character education, "numinous" worship, and a reasonable theology, a new appreciation of the fundamental importance of personal evangelism. When thus to all that is good in the new has been restored the vital contact with God that was characteristic of the old-time religion at its best, it will be found possible to formulate, in the light of familiar facts of religious experience, essentially scientific knowledge of a Divine Reality in the form of laws of empirical theology. It will be possible to arrive at generalizations as to the kinds of experience which tend to follow the right religious adjustment, even though certain special conditions may have something to do with the degree in which the results are experienced. But in spite of special complicating circumstances persistence in the right adjustment will eventually bring results, so that knowledge as to what the tendency is, under specified conditions will be possible.

If it be objected that these generalizations, as laws of religious experience on specific conditions of religious adjustment, will be psychological laws, rather than laws of empirical theology, the answer is that if we define God as the dependable Objective Factor in the religious experience of salvation, we may express some of our scientific psychological information in the following form: On condition of the right religious adjustment, a Factor or Reality, which we may call God, conditions in the individual, primarily in the will but ultimately in the nature more generally, the characteristic religious experience of moral and religious salvation. In other words, there is a dependable Factor delivering from evil on condition of the adjustment specified, and this Factor, thus scientifically known, is God in the sense defined.

Scientific Knowledge of God

Just what can be thus predicated as scientific knowledge about God depends upon what the experiences are toward which there is a dependable tendency on condition of the right religious adjustment. God is the dependable objective Cause or Author of whatever experiences are dependably accessible in this way. Hence we may say that the God we know thus scientifically is, whether personal, impersonal, or super-personal, and whether one or more than one, the Regenerator, the Strengthener or "Comforter" (the word used in the Fourth Gospel), the Inspirer, Sanctifier, and in short the Objective Cause or Author of the Christian experience of salvation. This Reality is what practical religion is interested in, namely a dependable Object of religious dependence. It is what functions as God in dependably successful religious adjustment.

Still, our scientific knowledge of what this God is is very limited, and we must not assume right away that this is the same God that we found, by the cosmological approach, *might* be. Nor must we jump to the conclusion that this God of the inner spiritual life can be known to have all the characteristics of the Christlike God which we found, by the method of pragmatic faith and the historical approach, *must* be. These constitute further problems which must be dealt with in my final paper. But for the present this may be said: whatever doubt may remain as to what the cosmic relations and the further nature of this spiritually experienced God may be, the religious expert can be more *scientifically* certain of the fact that this God exists than he can be of the existence of either the cosmological God of speculative surmise or the Christlike God involved in the validity of moral optimism. And after all, this includes a large part of what we are interested in in religion. It does not obviously include assurance of immortality, the conservation of supreme values and so of persons of essentially or potentially good will; but it does

mean that God the Savior, the Power that gives victory over sin on certain conditions which man can fulfill, is an existent, accessible, and scientifically knowable reality.

Thus along lines of the psychological approach and by the method of religious experimentation it is discoverable and has been discovered by many, in what is essentially the scientific way, *that God is,* and to a very limited extent, but in a realm where it is of the greatest practical importance, *what God is.* This is enough to give the individual who has practiced the right religious adjustment a solid core of knowledge at the heart of his religious thinking, and to make his theology at heart a descriptive science, even though, taken in its totality, it must be regarded more as a philosophy than as a science.

The Conversation will be continued next week with Professor Otto as the spokesman.

Urban People Want Cheap Food!

By Arthur E. Holt

IF ONE will take a strip of territory 200 miles wide from the Mississippi to the Atlantic ocean, he will include urban and industrial America. He will include most of our major cities, such as Chicago, Detroit, Cleveland, Pittsburgh, New York and the major manufacturing cities of the east. This area publishes the major newspapers and journals of public opinion. It loans most of the money, is the heaviest consumer of the farmer's food, the buyer of his raw material. This area is beginning to plan its economy. New pictures of national welfare are being painted. Gerard Swope of the General Electric has come forward as the new utopia builder for the urban classes.

We may rejoice that new pictures of national welfare are being painted but the time is one of solemn moment for American agriculture. As one looks over the outstanding plans for a new American social order, he is struck with the fact that few of them have an agricultural base for the social structure.

Agriculture Has Leadership

It is not the purpose of this article to formulate a plan for American agriculture. That is the business of the agricultural colleges and research bureaus in collaboration with the grange, the farm bureaus, the farmers' union and the cooperatives. It may be assumed that fifty years of expenditure on agricultural colleges has produced for us resources adequate to the situation, and that we have a farming class which will back the program of its leaders.

But while we are waiting for agriculture to formulate a national program, it is just as well to be aware of the determination on the part of certain urban classes to prevent the formulation of such a program. These enemies of a planned agriculture fall into three groups. The first of these call themselves "rugged individualists."

An important American magazine recently carried the following news item: "Into Chicago's Union League club one night last week marched seventy well-to-do business men. They represented 24 different industries. Over their meeting presided Charles A. Wilson, president of the Chicago Live Stock exchange. Their purpose: to put the federal government out of private business. To this end they organized the Federation of American Business, applied for an Illinois charter, hoped their movement would soon spread to other states.

"Bernard W. Snow, G. O. P. leader of Cook county and a director of the new federation, declared that, though non-partisan, the federation would work to abolish the Federal Farm board and 79 other governmental agencies competing with private business. The federation pledged itself to 'put an end to the undermining of the principles of American government by the encroachment of socialism and communism.'"

Government Always in Business

These men are forgetful of the fact that there has not been a time in the last hundred years when the government has not, directly and indirectly, been in business. A government which controls tariffs, customs and currency rates controls prices. As the magazine quoted points out: "Chicago's seventy business men have picked out a monster adversary. Before they can claim success, they must get the war department's barge line off the Mississippi and Warrior rivers, stop federal production of hydroelectric power at Muscle Shoals, turn its river and harbor digging over to private hands. Other governmental activities which, as 'private business' the F. of A. B. would have to abolish: printing by one of the biggest plants in the United States; shipbuilding at navy yards; operation of the Alaskan railroad by the department of the interior; the United States shipping board's fleet; helium production for the navy by the bureau of mines; post office banking in the form of postal savings accounts; lumbering in national forests by the department of agriculture; real estate sales by the general land office. Private educators could ask to have Howard university (Negro) in Washington put out of business. Railway express agencies would like to see the post office department get out of the parcel post business. Private credit companies would like the business now done by the federal land banks."

The second urban group which must be classed as opponents of a planned agricultural economy are generally classed as "urban liberals," and they would resent any charge that they are not. One of Chicago's outstanding liberals who has fought the battle of organized labor to market its labor in an orderly manner, arose in a meeting some time ago and said: "When I see the hungry millions in the city and then see the farmer trying to hold back his goods, I think it is one more evidence of his provincialism." These urban radicals who work for higher standards for urban labor, and cry for cheap food at the expense of the farmer, will probably be the last obstacles to a rural democracy partly because they take their own selfish desires so solemnly.

Urban Moralists

Urban people are entitled to cheap food! Urban politicians also run for office carrying the same banner. A recent candidate for President attracted public attention by demanding cheaper food for his own urban constituency, not realizing that the high cost of the food to which he objected was due to the high wages his urban constituency demanded for handling the food. A recent convention of urban liberals reaffirmed its faith in the eight-hour day and the five-day week. When asked what the city laborer would do with the sixth day it replied that he would work in his garden. If this urban born liberalism were not so naive it would be more easily educated.

The third group in the city which will have trouble believing in a planned agricultural economy may be classed as the urban moralists. Urban people have been the money lenders and they have always wanted their debts paid promptly and in "good" money. They have generally controlled the currency rates and have often collected debts which were enhanced by the manipulation of the currency. They have tried to maintain belief in the sacredness of debt paying.

Lyman Abbott, in his "Reminiscences," tells the story of the mental process through which he passed in deciding the policy of the Outlook in the free silver controversy. The controversy had two angles. One was the attitude of the United States as a debtor nation toward the creditor nations of Europe, and the other was the attitude toward the western farmers and tradesmen who were in debt to the bankers of New York. Mr. Abbott, after prayerful consideration, advised "the doubtful voter to cast his vote against the free coinage of silver" because "the creditors of the American nation would think themselves unjustly dealt with were we to pay off our bonds in silver dollars." Mr. Abbott closes the incident with this bit of moralizing: "This episode confirmed me in my belief that political questions are to be determined not by consideration of political or commercial expediency only, but fundamentally by moral principles." "Moral," for Mr. Abbott in 1896, meant fulfilling our obligation to European creditors rather than giving consideration to the rights of western farmers and tradesmen.

This simple solution, morally satisfactory from one standpoint, rests on the proposition that people should pay their debts; but nothing is said about the method by which one part of the nation gets another part into debt, nor how one part of the nation can manipulate the currency and hurt the debt paying power of another part. England's recent abandonment of the gold standard makes this incident interesting. The flavor of a petty morality has often obscured the trail of a social wrong. Before our urban moralists can dismiss this question of the farmers' debts, something must be done to insure for the farmer that the debt he contracts will be the debt he pays.

Urban people want cheap food! Naturally. But they dare not demand it at the cost of destroying the agricultural base of society.

BOOKS

Dr. Fosdick's Distinctive Service

AS I SEE RELIGION. *By Harry Emerson Fosdick. Harper and Brothers,* $2.00.

WHEN the reviewer finished the reading of this volume, he decided to write down at once, in a mood detached as far as possible from any other knowledge of Dr. Fosdick's work, the impression which the book had made upon him. This is what he wrote:

"The great thing about this book, as compared with many other books that I read, is the fact that it meets squarely the religious issues which multitudes of intelligent people are now facing. This author sets up no men of straw for the sake of gaining victories to delight readers already convinced. The questions—What is religion and what is Christianity? Is a religion adequate without God and is morality adequate without religion? Can a religious faith today be intellectually respectable and can a scientific age appreciate religion as an art?—all are dealt with in a spirit of candor and in a style remarkable both for its clarity and vividness. The feelings of the author, it is evident, are deeply engaged. The joy of battle lends glow and color to his argument. At the same time it is apparent that he rather welcomes the struggle with these issues as a means by which Christianity and the church may be stimulated into new life."

"As I See Religion," announced as "Dr. Fosdick's first book in five years," is perhaps not the weightiest nor may it prove to be the most popular of the author's works. But we doubt whether any volume he has written is a more fair disclosure of the distinctive service he has rendered to his time.

That service lies, at least in part, in the fact that few ministers have discerned as clearly as he the most vital religious issues which have engrossed the minds of our intelligent laity during the last quarter century. Few have faced the issues so fearlessly. No one has stated them with more accuracy or simplicity. No one has led people through a discussion of

these issues to a more sanely hopeful outlook. To have seen these issues, to have faced them, and then to have stated them with such confidence in the spiritual outcome of the struggle that multitudes have been persuaded to follow the same career of seeking and exploring the truth that he has chosen for himself, has required creative gifts of the highest order.

Dr. Fosdick's work has been popular but it is a mistake to think of him as a popularizer. He has been seriously engaged in building up, out of verifiable experience, a genuinely workable philosophy of religion, a philosophy which would be none the less valid because it was not stated in the jargon approved by academic conventions. The premises of that philosophy emerge more clearly perhaps in this last volume than in any other of his writings. But the struggle of a mind seeking a coherent structure of faith and life is apparent in everything he has done, and it is the pressure of that struggle, as well as his natural gifts, which has enabled him to use his materials with such skill as almost to conceal the resources of genuine learning from which his writing flows.

It is no disparagement of what Dr. Fosdick and others have accomplished to suggest that we are still in the first stages of building such a philosophy as he has contemplated. And after we have attained a certain peace of mind in regard to such subjects as the nature and value of religion and the reality of God, we shall need, for instance, a philosophy of Christian living amid the centrifugal forces of our time and a philosophy of the church. May the hard practical sense, the hunger for reality, and the moral earnestness which has characterized the thinking of Harry Emerson Fosdick mark the achievements of those who deal with these other issues!

Meanwhile, it is not the least sign of the latent vitality and promise of contemporary Christianity that it has been and is enormously interested in this man and in his work.

JUSTIN WROE NIXON.

Dealing with Fear

THE WHOLESOME PERSONALITY. *By William H. Burnham. D. Appleton Company,* $3.50.

THE AUTHOR is an authority in the field of applied psychology, particularly as it relates to the normal mind. In this book he has made available for those who are interested in human beings a vast amount of the light which scientific inquiry has thrown upon various problems of personality development. In the author's words, "the purpose of the present volume is not to present a complete account, but to emphasize some facts important for mental health, to give examples of suggestive investigations, to show the great opportunity for valuable observation and study, and to give helpful illustrations of the fundamental conception of integration in the development of personality."

"Integration" is a word one encounters with increasing frequency in educational writings, particularly religious educational and character education studies. If there are any who have been using the word simply to show their familiarity with the latest jargon, this book will offer an excellent opportunity of finding out what it really means. Burnham reminds us that moderns have made no new discovery in their emphasis upon integration, or wholeness—"of all the vocabulary of health, wholesomeness is the oldest, the most essential and the most pregnant term descriptive of the normal personality." With "every second hospital bed in the United States for the mentally afflicted" (according to Dr. Charles Mayo) the author feels that the need for studying the conditions which easily lead to personality disorders needs no great argument.

Whatever helps to unify the divergent impulses of the personality about some dominant interest becomes a powerful factor in integration and consequently a preventive of mental disorder. But the author points out in an illuminating discussion that integration may be upon different levels. Says he, "While the wholesome personality is integrated, the integrated personality, according to mature standards, may not always be wholesome. The individual, for example, may be thoroughly selfish . . . a case of integration at a low level of personality."

The book contains more than seven hundred pages of materials drawn from scientific studies and from the author's own acute observation during a life full of contacts with outstanding people. His chapter on "The Objective Attitude" is full of the most helpful suggestions for anyone who is interested in ridding either himself or others of conceit, a sense of inferiority or fear. The scientific, or learning attitude, thinks the author, is also fundamental to the development of the wholesome personality.

RAYMOND A. SMITH.

CORRESPONDENCE

The Methodist General Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: Permit an observation on your editorial on the general conference. I was a delegate. Could only spend about half the time there. I worked faithfully in committee work, but had to leave before the committees made their final reports to the main body. I did not discover any of the "panic stricken lay delegates" to which you refer. Hard-headed business men addressed themselves to a reduction of overhead throughout the church. All the discussions were in fine spirit and on a high level. There were no signs of a defeatist spirit in any of the committees on which I served. There was not in my hearing a melancholy note struck. It may be that some nerves were a bit sore at continuous financial appeals during these days of depression.

I think you are very much in error when you say there was "such a frenzy of money saving that there was time for nothing else." You yourself reported five or six resolutions adopted on important matters. Then, if you will take the trouble to look at the New York Advocate you will find quite an extensive report of significant legislation on the part of that general conference.

You speak of one lone brother taking some stand and being treated thereafter almost as an outcast. I left the conference before this occurred and have only the reports of others to rely upon. I am told this was not because of the firm position he had taken, but because of what a great many regarded as an unfortunate phrase he used. In fact, I have learned that that phrase was generally resented and regarded as unfair.

Chicago. JOHN THOMPSON.

EDITOR THE CHRISTIAN CENTURY:

SIR: Is Methodism defeated? No! Was Methodism betrayed at Atlantic City? Yes! I am pastor of a church in a city of twenty thousand population. In the city three of the four main banks have closed, tying up 75 per cent of the bank resources; the leading investment house of the city is in the hands of the receiver; the railroad shops, the leading industry of the city, have been working about one-eighth time for the last eighteen months;

yesterday came the news of the receivership for another investment house affecting very many of the city. But last night the official board of the church planned an aggressive forward program in which the laymen will take a very active part, and the leader in the planning was a man who has been caught in three closing banks and for the first time in thirty years could not draw a check this spring. And his leadership is in money as well as personality.

Retrench! Yes, we had to! Retreat? We do not know how! Defeated? Never!

Sedalia, Mo. G. A. BALDWIN.

EDITOR THE CHRISTIAN CENTURY:

SIR: A sentence in your editorial, "Is Methodism Defeated?" worries me. You say, "It was far more than one church that showed itself in full retreat at Atlantic City; the Methodist conference was a warning that defeatism is the mood of the churches." I do not believe that the action of the Atlantic City delegates reflected the mood of the Methodist church. One correspondent estimated that 60 per cent of the delegates were district superintendents or officials of some other sort. Even in our Congregational conferences, where our officials are referred to as "dehorned district superintendents," we do not expect much fiery prophecy from our ecclesiastical cashiers.

At our recent Massachusetts Conference of Congregational churches there was anything but defeatism in the air. Hundreds of delegates went home in a fire of enthusiasm declaring that it was absolutely the best conference in history. The old complacency was gone. The "tired radical" was seemingly refreshed and girded for battle. Ministers known for their social conservatism startled the conference with the confession that the depression had opened their eyes. Debate on social questions was keen spirited but friendly.

In former years resolutions on social issues have been painfully tame, the churches generally being content with brave statements to the effect that they were in favor of those things in social and political life that "are pure and clean." In this session the debate on industrial democracy resolutions kept up for more than an hour and the motion to table, made by a Boston attorney, lost by only nine votes. Over 300 attended the seminar on social justice. The entire conference finally voted for unemployment insurance, old age pensions, federal aid for the unemployed and economic planning and similar measures, all of which were hotly opposed to the glorious end.

The depression has done a great job for us. It has exposed the raw paganism of the present social order. In former years hardly anything but professional suicide awaited the Congregational minister who dared question the divinity of the economic system that supported him. Now it takes a Philadelphia lawyer to defend that system. The first barbed wire entanglements are down and thoughtful churchmen see the way open for significant gains in vital Christianity. No, defeatism is hardly the mood of the churches!

Plymouth, Mass. CARL KNUDSEN.

EDITOR THE CHRISTIAN CENTURY:

SIR: The average progressive Methodist pastor who was present at the general conference at Atlantic City will give reluctant assent to many of the melancholy conclusions of your unhappy editorial. However, I find myself differing from some of your interpretations of the actions taken.

In these times of stress a movement toward economy is not necessarily a retreat. Churches as well as nations and individuals, if they would be "not slothful in business" as well as "fervent in spirit," should certainly attempt to balance their budget. The attempt to handle the affairs of world service more economically that a larger share of money might go directly to the field is certainly not a backward step. While I personally regret the reduction of the number of Advocates, yet here also the spirit behind the movement was not defeatism.

The reduction of the salaries of the bishops is in harmony with the real spirit of brotherhood. A thousand Methodist pastors must face a drastic cut. Many of them are glad to propose it themselves. I think the Apostle Paul would have been glad to have prorated with Timothy.

This whole question of an autocratic system in a democratic church was the background of much of the so-called "heckling" of the bishops. Of course, some of it was simply the result of our intuitive spirit of self-respect. When one we know to be intensely human is elevated to a high position it is natural for the rest of us not to want him to be too complacent about it nor too comfortable in it. But deeper than that is the feeling that only those are truly great who, because of intellectual and spiritual power, demonstrate their size, and that such need no labels or special privileges. The bishops as men and brothers are admirable, self-sacrificing and kind. It is a case of "Don't shoot the organist. He is doing the best he can. The trouble is with the organ." There is a serious question as to whether the present organ can produce the music we need. As a result there is abroad in the church a spirit of criticism that becomes vocal once in four years when the month of May is the "open season" on bishops. They suffer as a result of it more than do the rest of us.

There were some economies in the general conference that were worse than unfortunate. Methodists have always been pioneers, and important and crucial as is the battle for prohibition, we could as well have discontinued that militant board as to have discontinued our department of world peace. That was tragic.

There were some bright spots. If one became a little wistfully disappointed in official generalship, the growing prophetic leadership of a group of youngerly pastors was refreshing. Whenever there was a practical opportunity to connect religion with life, it was sure of the championship of Sockman, Tittle, Gray, Day and Kingdon.

Geneva, N. Y. RAYMOND H. HUSE.

EDITOR THE CHRISTIAN CENTURY:

SIR: The characterization of the general conference as having a defeatist complex, as being "dollar minded" and obsessed by a demand for economy, together with the rather indefinite and somewhat intangible but quite obvious opposition of a large number in the conference to New York and the management of Methodist interests which center in the metropolis, prompts this letter. It is doubtless true that it was not a great general conference, that no recognized leadership appeared and that the depression and forced retrenchment were dominating factors, but that the conference plunged "into the most panic-stricken, unbalanced, runaway pursuit of an alleged economy," and that "the whole cry of the conference became 'Save money!' and such a frenzy of money saving took possession of the delegates that there was time for nothing else"—is not only a gross exaggeration, but misrepresents the real urgency of the economies proposed and overlooks the ethical, if not spiritual, quality of meeting pledged obligations, and facing certain critical and most serious banking situations which involve the honor and good name of Methodism and certain boards and funds of the denomination.

Hardly had some of the representatives of our interests reached home when they were summoned by the bankers and plainly told that the borrowing lines for financing our enterprises and funds, not only had reached the maximum limit, but must be reduced materially and refinancing provided for in some instances. The retrenchment and economy urged at Atlantic City was therefore a matter of necessity, emergency, and preparation to meet a condition which was known and anticipated by a group of those who bear responsibility in such matters.

It may be true as you state, that "The Atlantic City convention shows what may happpen when lay representatives, themselves thrown into panic by conditions which affect their ledgers, find themselves with power over religious enterprises," but some laymen believe that it is quite as important and fully as spiritual to pay debts and meet pressing obligations in an orderly manner, as to pass mere resolutions, indulge in emotional sensations or maintain the status quo in administration or the publications of the church.

A general conference which took such action as was reflected in the resolution on racial discrimination, the essential brotherhood of the ministry as against any tendency to a privileged order, the

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reports on "The Present Economic Situation," on the "Christian Appraisal of the Acquisitive Society," and the advanced position taken in the peace declaration, cannot be said to be altogether a failure or lacking in courage and vision, or to have been entirely materialistic and economy minded.

Brooklyn, N. Y. FRANK A. HORNE.

EDITOR THE CHRISTIAN CENTURY:

SIR: No one can rise from the reading of the verbatim record of the general conference without feeling that your report of, and editorial on it sum up the situation. I was not there, but my forebodings prompted me to ask my people to pray in advance that Methodism might be saved from its general conference. I wish now that more had taken that request seriously!

It is only by minor matters that your prophetic utterance is marred. Perhaps the bishops were "elected for their averageness and congeniality." But that is not the only possible explanation. It may well be that only those were elected who had the good fortune to escape from the character assassins, whose tactics relative to at least one of our younger and brilliant men were such as a Tammany hall would hesitate to resort to! And of one of the men elected it should be said in all fairness that he had made an outstanding record as a district superintendent; and any pastor with his eyes open knows that the episcopacy will by no means suffer for having in it a man of demonstrated ability in the rough and tumble of that thankless task!

Nor am I convinced that only Dr. Tittle should have been singled out for your commendation. To be sure, his racial stand was conspicuous. But when it came to the pension question, on which he took what at this distance appears to have been a somewhat peeved issue with the keenest of our episcopal minds, some of us who have labored long at this troublesome problem have the feeling that, for all his fine talk, he was wide of the mark! Hadn't you heard that Day and Oxnam and Fifer said some really great things?

But what I most want to say is that the psychology of this general conference—and one fears of all Protestantism—is set forth in section 5 of the first chapter of Rufus Jones's "A Preface to Christian Faith in a New Age." That mighty mystic, whose discernment increases with the years, shows why "organizations, surveys, practical results . . . absorb the mind and in the change of focal interest the meaning has dropped out of . . . those words with which miracles were once wrought." There seems to be vast need right now for the church to re-establish contact with the Holy Spirit! Otherwise, the disparity between the conduct and the resolutions of a general conference is bound to persist, and the labors of our McConnells and Wards shall continue to be made of none effect through the traditions of their terminology.

South Avenue Church, Wilkinsburg, Pa. JOHN M. VERSTEEG.

Wieman Is Too Ambitious

EDITOR THE CHRISTIAN CENTURY:

SIR: I cannot quite reconcile the attitude manifested by Wieman toward an anthropomorphic conception of God with the process by which man achieves knowledge. The ascription of personality to God is a type of anthropomorphism, and it can only be avoided by the adoption of a materialistic outlook. But to ascribe more than personality to God is to detach him utterly from those faculties whereby we arrive at a philosophy of the universe. We cannot but paint God's portrait with the brushes at hand, and must ascribe to him the best in our experience. His general divine contour must conform to the general contour of our minds, as water conforms to the contour of the cup. Even intuition must emerge from the collective faculties of personality.

Wieman, in attempting to ascribe More-Than-Personality to God, has banished him to that limbo which yawns beyond the reach of human worship, and from which he can return only in the humanly recognizable garb of the shepherd. Every paragraph in which Wieman has made himself understandable is attached to pesonality. Although he is possessed of a fine and pure intellect, he will never make himself understood without using the nomenclature of a spiritual anthropomorphism. He thinks more imaginatively than most philosophers, but even imagination must employ materials which are humanly recognizable.

Personally, I must think of God in terms of my personality, infinitely purified, and developed to its last ultimate. God is a Word which must become flesh. He must run parallel to the "infinite patterns" which lie latent or which have been employed within the limitations of human powers. The power of Christianity, for example, lies in its conception of God as an "omnipotent Christ."

Wieman is too ambitious. He must be patient. Perhaps in a distant incarnation which has endowed him with ten senses rather than five, and has enabled him to recognize six dimensions rather than three, he will be able to perfect his God Pattern.

Lansing, Mich. CORNELIUS MUILENBURG.

A Fellowship of Belief

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read the letters published in The Christian Century from readers disappointed in the Conversations about God. They release the restraint I have put upon myself concerning my desire to write you. I wanted to express gratitude to you for introducing me to Professor Wieman. He gave me a unique experience. In his "Concept of God" in the February 10 issue he described something already known to me. In other words, my concept, only I couldn't have expressed it. Then when that idea of God was attacked in later issues I experienced another surprise. I found my concept was more real than Professor Wieman's description. My concept has a unity not at all dependent on words. The words of his opponents couldn't touch it. I thought at the same time, "How well he has described it" and "How inexpressible it is."

It is a heartening thing to have offered me a fellowship of belief that I could not have asked for and to have in consequence steadied faith and courage.

San Diego, Calif. FRANCES A. JONES.

That's Why It Is a Continued Conversation

EDITOR THE CHRISTIAN CENTURY:

SIR: I must have been too undiscerning when I complained the other day about the "wordy speculations" of the Conversations about God. I take back what I wrote, at least so far as Wieman is concerned, for the argument as presented by him in The Christian Century of May 25 is the very best I have been privileged to enjoy coming from any source to which I have access.

East Liverpool, O. F. M. CUMMINGS.

Summer Preaching

EDITOR THE CHRISTIAN CENTURY:

SIR: There are many ministers who, through no fault of their own, find themselves without pastorates. Some of these men, with heavy family responsibilities, have given of their best to the work of the gospel ministry. In view of the widespread unemployment affecting the clergy of the major Protestant communions, I would suggest that theological professors and denominational leaders refrain from acting as pulpit supplies for pay and that those of us in the pastorate see that every opportunity is given our unemployed brothers to do some preaching during the summer vacation months.

"Whatsoever ye would that men should do to you, do ye even so to them."

The United Church, Colchester, Vermont. A. RITCHIE LOW.

HENRY FORD ON FARM AND FACTORY

DANGER to our country is to be apprehended not so much from the influence of new things as from our forgetting the value of old things. At present, much that is blamed on the new thing—the machine—should perhaps be blamed on our forgetting what we had before the machine came, namely, the land. The two belong together; they cannot live apart; there is no antagonism between them; they must be reunited.

I do not look for less but more use of machinery. If the world is to have even a minimum supply of goods, it must utilize the machine. The people will never willingly forego the help which the machine gives them in their work.

Besides, machinery makes more jobs. It enables every one to enjoy inexpensively the comforts and conveniences of modern living conditions. As for overproduction, *we have never yet had a sufficient production* of all the things which the family needs. It would be splendid if the world should seriously attempt to overproduce everything that everybody needs! We should then discover that our present machine facilities could not even catch up with the need. Give the world a money system that makes it easier for goods to flow from man to man, and all the factories on earth could not begin to supply a tenth of the demand.

But it is possible to expect of the machine more than it can do. We cannot eat or wear machines. If the world were one vast machine shop, it would die. When it comes to sustaining life, we go to the fields. The machine may help us plant, cultivate, harvest, grind and bake the grain for bread. The machine may weave and cut and sew for clothing. The machine may transport these necessities for our use. In doing so, it serves in partnership with the land. And it is that relation and balance which I am urging upon our people today.

Ten years ago we started seven village industries on small water power sites, all within twenty miles of Dearborn, our purpose being to combine the advantages of city wages with country living. The experiment has been a continuous success. Overhead cost has been less than that in the big factory, and the workers would not hear of going back to the city shops. As they are free to till land in the growing season, throughout these trying times they have all remained self-sustaining. Their security is produced by machine *and* farm, not by one alone.

While this experiment has fully justified itself, I have felt that it is only a step in the right direction. Excellent as village industries are, they do not really bring industry and agriculture together. For a long time now I have believed that industry and agriculture are natural partners and that they should begin to recognize and practice their partnership. Each of them is suffering from ailments which the other can cure. Agriculture needs a wider and steadier market; industrial workers need more and steadier jobs. Can each be made to supply what the other needs? I think so.

The link between is Chemistry. In the vicinity of Dearborn we are farming twenty thousand acres for everything from sunflowers to soy beans. We pass the crops through our laboratory to learn how they may be used in the manufacture of motor cars and thus provide an industrial market for the farmers' products. I foresee the time when industry shall no longer denude the forests which require generations to mature, nor use up the mines which were ages in the making, but shall draw its raw material largely from the *annual* produce of the fields. The dinner table of the world is not a sufficient outlet for the farmers' products; there must be found a wider market if agriculture is to be all that it is competent to become. And where is that market to be found if not in industry?

I am convinced that we shall be able to get out of yearly crops most of the basic materials which we now get from forest and mine. That is to say, we shall *grow* annually many if not most of the substances needed in manufacturing. When that day comes, and it is surely on the way, the farmer will not lack a market and the worker will not lack a job. More people will live in the country. The present unnatural condition will be naturally balanced again. Our foundations will be once more securely laid in the *land*.

WE ARE still in the early stage of world-making. To stabilize conditions at a given point or to reject progress because it brings problems with it, is impossible. We need to plan how to pass through necessary changes with the least human hardship. Economic changes must come and it is possible for men to be in a position to welcome rather than dread them. With factory and farm as partners, with one foot on the soil and one foot planted on industry, we should be in a position to hail the new epoch without fear. The land would protect us from needless anxiety.

The day of small industry near the farm will return, because much of the material grown for industry can be given its first processing by the men who raised it. The master farmer will become, as he was in former years, master of a form of industry besides.

An old Roman said that corn was never so plentiful in Rome as when the men who ruled the state were those who also tilled the fields. It will be so with our people when those who fabricate the utilities of the world are those who raise the raw material from the fields.

One thing is certain—we must go on—present conditions cannot be stabilized—life goes on. I suppose that in 1632 there were people who urged that the world had gone far enough and that it should be halted and hardened into the pattern of 1632. And again in 1732, others thought that a line should be drawn and conditions stabilized. In 1832 the same proposal—it is always made—every generation makes it. Suppose the world had halted at any of those dates! Are we to declare that 1932 is the date at which development must cease and the world be stabilized just as it is? It cannot be done. Life would burst any barriers we might raise against its ongoing. We do not yet control all the materials out of which to assemble a world that is worthy to endure unchanged. Our times are primitive. True progress is yet to come. The industrial age has scarcely dawned as yet; we see only its first crude beginnings.

We are pioneers, and pioneering has its hardships. This generation is composed of economic pilgrims, passing out of less desirable conditions into what we hope shall be more desirable ones. That is the meaning of these times. We are not going back, and false prosperity is not soon coming back. It would be well to interpret present conditions in this light and help each other in the good old pioneer way, as we pass through them. We are going to renew our stake in the land; for the land is the foundation of the economic security which we seek.

Prepared and paid for by the Ford Motor Company as a contribution to public welfare.

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Honolulu Clergy Defend Islands

Affirm High Regard for Citizens—Hold Interracial Experiment Success—Call for Continued Self-Government

(*Correspondence from Hawaii*)

HONOLULU, June 3.—Because the ministers of Honolulu have been so often misquoted in the mainland press, the Interchurch federation issued the following statement on May 27:

"The Christian forces of Honolulu acknowledge with sadness certain instances of undisciplined passion and vengeance in our city. We admit our failure to make the Christ spirit so known and desirable that he would win and hold our lives and those of all our fellow townsmen. We resolve to work with renewed determination to spread his gospel of love, by example and teaching, that his spirit may truly reign throughout the life of our community.

"We wish to take this opportunity to proclaim our faith in the integrity, idealism, and high achievements of human brotherhood that characterize the great majority of our citizens. We acknowledge the debt we commonly owe to the century old Christian training that has spread its gracious influence throughout these islands of the Pacific, giving us a legacy of faith in God and humanitarian interest to which we have endeavored to be true. We testify with utter conviction to the loyalty, fraternity, and high virtues of those racial groups that live here together in fine accord and high desire for progress.

"We deplore every voice or effort that seeks to deny or undermine this spirit of friendship and trust that has been so conspicuous in our history. We accept no idea of exclusive superiority for any race. We acknowledge only character and unselfish service as the marks of honor and preferment among us. We remember with gratitude the noble spirit and sympathetic understanding of humanity of men and women of all racial origins. They have made their permanent impression upon the developing life of our territory. We rejoice in the opportunities for demonstrating so conspicuously to the people of the world—the orient and our own mainland in particular—that men of the east and of the west can live together in perfect amity and constructive equality. This unique situation has already made a lasting impression and contribution to the future peace and wellbeing of the world.

"We present with honor the record of Hawaii as a self-governing body of loyal American citizens. It has maintained a high standard of achievement in education, social welfare, general culture, and religion. That there have been points of weakness, too lightly tolerated, we admit with chagrin, but the people of Hawaii are resolved to correct these, are already doing so. We call upon our national government, of which we are so loyal a part, not to be deceived by false interpreters, here and elsewhere, who would rob us and the rest of the United States of our priceless possession by restricting our self-government. We believe this backward step would do us incalculable harm and convince the whole Pacific area that our country has small faith in her own institutions; and that this step would be interpreted as a menace to the liberties of the east.

"We memorialize our church members to reveal the true nature of their gospel, by eliminating all rancor from their hearts, all recrimination and unchristian thought from their minds, and to close ranks in a new enthusiastic devotion to fine service for all, in the spirit of him whom we would enthrone as our Lord of life."

* * *

Dedicate New Y Building

Charles Atherton house has just been dedicated as a memorial to the late Charles Henry Atherton, a Christian gentleman whose interest in young men and boys was constant and wide reaching. The house adjoins the campus of the University of Hawaii and will be the home of 49 students. It was given by the Atherton family to the Young Men's Christian association for administration.

* * *

Leads in Many Forms Of Service

Lloyd Killam has again been found to be a valuable asset to the territory. He was largely responsible for the creation and nurture of the idea which came into fulfillment in Charles Atherton house. His fertile imagination and ceaseless endeavors gave Honolulu its school of religion, which is affiliated with the university and unites both Protestants and Catholics. From his plan and project came the Institute of Pacific Relations, an increasingly powerful influence in the Pacific area. Lloyd Killam is building his own memorials in the life of the people.

* * *

Interracial School Graduates Large Class

Mid-Pacific Institute, a Christian school, graduates its 20th high school class. Thirty-seven students—an interracial group—will return to their homes throughout the territory and orient with the mark of four years of Christian social life.

T. MARKHAM TALMAGE.

Women's Clubs Reaffirm Prohibition Stand

The General federation of women's clubs in convention in Seattle early this month reaffirmed the stand of previous sessions in support of the 18th amendment: by 587 to 13, the convention asked a bone dry plank for both the republican and democratic national platforms. The federation also sent resolutions to the conventions urging immediate adherence to the world court.

Wet-Dry Shifts Rouse Manhattan

John R. Mott Favors Resubmission with Alternative—Seabury Charges Go to Governor Roosevelt

(*Correspondence from New York*)

NEW YORK, June 11.—This has been an exciting week in the wet-dry controversy. First of all Dr. Poling withdrew his resignation as chairman of the Allied forces for prohibition. This was done apparently because his resignation as head of these forces had been misinterpreted in some quarters as evidence of dissension in the ranks of the drys. Now he is to remain with the campaigners until the close of the year. Then there came Mr. Rockefeller's letter to Dr. Butler, which has been given big headlines in all our press. Next John R. Mott, world head of the Y. M. C. A., on his arrival in London, was shown Mr. Rockefeller's statement and, after expressing his surprise, took occasion to make a statement of his own. This, too, was given great prominence in our press. In it Dr. Mott pointed out that he still believed the net results of prohibition had been good but that he was convinced the time had come to resubmit the question to the people. He said he took this position because a new generation had grown up which had never had its chance to vote on the question and because many good men like Mr. Rockefeller had changed their minds. However he took pains to make clear that any such resubmission should carry with it a clear alternative and assurance that the old saloon conditions are not going to be restored. Mrs. Frederic M. Paist, head of the national Y. W. C. A., took issue with Dr. Mott in a statement which said that the alternative and assurance against the return of the saloon mentioned by him was not easy to obtain. Her statement being more favorable to prohibition did not achieve as many headlines. An editorial in the Catholic News says that the change of attitude on the part of Mr. Rockefeller and others vindicates the position of the Catholic church on prohibition.

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Rev. Charles Webber's Story Of Kentucky

The Rev. Charles C. Webber, of Union theological seminary, was one of the party sponsored by the American civil liberties union which recently visited the Kentucky coal fields. Perhaps it would be more exact to say that they attempted to visit these coal fields, for these fighters for civil liberty were denied the protecting injunction they sought and were finally forcibly barred from entering Pineville. Mr. Webber has written an account of this episode which is one of the sanest and calmest descriptions of the situation and its significance we have seen. This account may be

found in the June 4th issue of Information Service published by the department of research and education of the Federal council of churches.

* * *

Final Round in the Seabury Investigation

The Seabury investigation which has been turning the spotlight on the official conduct of the affairs of New York city has completed the investigating side of its work. Mr. Seabury has sent his report to Gov. Roosevelt. He does not label this report "formal charges" against Mayor Walker and the governor seems a little irked that he does not, saying that this is a mere quibble. Mr. Roosevelt is appointing some legal aides to study the evidence against the mayor. John Haynes Holmes and Rabbi Stephen S. Wise have issued a statement asserting that the governor, himself, has been "one of the greatest obstructions to the progress of the investigation." The committee of one thousand, under the chairmanship of William Jay Schieffelin, is preferring formal charges so the governor can have either formal or informal just as he wishes.

* * *

New York University Honors Religious Leaders

At the commencement exercises this week New York university gave honorary degrees to two men well-known in the religious field. The degree of doctor of divinity was awarded to Ralph W. Sockman, pastor of the Madison Avenue Methodist church. Dr. Sockman has met with conspicuous success in his church and has much significant writing to his credit. The degree of doctor of letters was awarded to Jonah B. Wise, rabbi of the Central synagogue.

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League for Mutual Aid

The League for mutual aid has just issued its report of the season's work. This is an organization which was formed about ten years ago for the purpose of rendering aid to men and women who found themselves in financial difficulty because of their advocacy of labor and radical causes. It has as its motto, prominently displayed on its letterhead, "From each according to his ability, to each according to his need." Through membership fees and in other ways funds are raised and loaned to members in need. Also every effort is made to secure jobs for those members who are out of work. During this past season two hundred jobs have been secured. On the advisory committee are Bishop Paul Jones and Prof. Jerome Davis. The office of the organization is at 104 Fifth avenue.

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Farewell Service for Missionaries

An inspiring service was held at the Central Presbyterian church last Sunday morning when 58 newly appointed missionaries were the guests of the church. The pastor, Dr. Dwight Witherspoon Wylie, conducted the service. In his address to the missionaries he said, "We have come to the end of many things, from diplomacy to prosperity. And now we must face the world with that quest for the kingdom of God, and this is to be found only in righteousness and peace."

EDMUND B. CHAFFEE.

Conventions Fill Chicago's Mind

Liquor Planks the Fighting Issue—Drys Hold Meetings—Women's Peace Organizations Demonstrate

(Correspondence from Chicago)

CHICAGO, June 13.—No one who reads the newspapers, or even scans the headlines as he passes a newsstand, is permitted to forget that we are on the eve of the meeting in our city of the republican national convention, that almost immediately afterward the democratic national convention also will be held here, and that the most important issue in both conventions is the inclusion in the platform of each party of a "wet" plank. It seems undebatable that beer is more than bread and strong liquor than raiment. Readers of this correspondence will not consult it for political news and so no report on the political signs of the times will be attempted. But as one near enough almost to get a smell of the beer I can testify that the whole business is rather nauseating.

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The Dry Offensive

The drys are not leaving the offensive all to the wets. A week ago Dr. Clarence True Wilson, head of the Methodist board of temperance, prohibition, and public morals, debated in Mandel hall at the University of Chicago with Col. Fred G. Clark, national commander of the Crusaders, before an audience of 500, a somewhat scant gathering for such notables and such a well-advertised cause. For three days the Conference of associations supporting the 18th amendment has been in session in the Third Presbyterian church, on the near west side, with the purpose of showing the force of the mobilized dry sentiment to the party conventions, and thus exert an influence against the adoption of "wet" planks in their platforms. F. Scott McBride, Bishop James Cannon, jr., George H. Davis, Mrs. Ella A. Boole, Congressman Richard Yates, Coach A. A. Stagg, Mrs. Henry W. Peabody, and Sergt. Alvin C. York, "the outstanding hero of the American army in the world war," have been among the speakers.

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Peace Hath Its Representatives

Also demonstrating before the convention are the advocates of international peace, especially the Woman's international league for peace and freedom. Jeanette Rankin, pioneer ex-congresswoman for Montana, is organizing a parade for tomorrow, or, if a permit for a parade should not be granted in time, a motor demonstration without police protection. Banners which have been made by Mexican women at Hull house will be tied on to the cars in which the women will ride and an unofficial procession will make its way through the streets. "It may be," said Miss Rankin, "that the large white satin banner embroidered in gold and yellow with the word 'Peace' which Miss Jane Addams plans to carry, will have to be affixed to Greeter Gaw's white automobile, already loaned to us. If we are able to hold the parade groups of school children with banners, 'For Our Sakes, Peace,' and 'Peace in Our Time,' will follow the head car. Then will come groups of students, and last the delegations from the states already on the way here."

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The Strayer Report On the Schools

Public school men who have studied the survey of the Chicago public schools, recently completed by Dr. George D. Strayer of Columbia university, and presented in 12 large volumes, tell me that it is a thor-

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ough piece of work. The survey recommends savings of $15,600,000, but to go beyond that, Dr. Strayer insists, will be gravely to imperil the schools. The school board, apparently, wants to make a much more drastic cut in the budget, but is unwilling to effect economies in the places indicated by the survey, and for very apparent political reasons. Opposition, it seems, looms up from the janitors' and school engineers' unions. President Myers, of the school board, frankly admits that political complexities make it extremely difficult for them to eliminate waste that might readily be eliminated by a private business. We have come to a strange pass when the schools are to be administered in the interest of a janitors' union and of political beneficiaries instead of that of the children. The teachers are months behind with their salaries.

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Relief Stations Kept Open

In my last letter I spoke of the imminent danger that the family relief stations in Cook county would be closed, and intimated that serious disturbances would almost certainly ensue if the $100,000 daily help to destitute families were discontinued. The other day bankers and business leaders got together and in about 15 minutes more than $4,000,000 was raised as a loan to carry on this work. Great efforts now are being made to obtain a large federal loan for relief through the reconstruction finance corporation. The mayor hints that the city's water system may be sold to a New York company for $450,000,000, thus raising cash for a variety of purposes, among them the payment of city employes' and school teachers' salaries, now about $30,000,000 in arrears.

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And So Forth

Catholic, Jewish and Protestant churchmen, and representatives of women's clubs, united to oppose the elimination of the city's motion picture censor board as an economy measure. Actually the board earns money for the city treasury. The mayor promises that the board will be continued, but will be reduced in size.

A farewell dinner was given Bishop Edwin Holt Hughes by the Methodist social union at the Hotel Sherman, June 6. Bishop Hughes already has left for his new appointment at Washington, D. C.

It no doubt will sadden some folk to learn that, according to figures recently given publicity by the crime commission, Chicago has sunk to 45th place among the cities of the country, rated according to the percentage of murders committed per 100,000 population. But what do facts matter as compared with established reputation?

CHARLES T. HOLMAN.

Dr. J. M. Versteeg Goes to Cincinnati Pastorate

Rev. John M. Versteeg, for several years minister at South Avenue Methodist church, Wilkinsburg, Pa., becomes pastor of the newly combined Walnut Hills-Avondale church, Cincinnati, this week. Rev. James F. Hoffman, who for the past seven years has ministered at Walnut Hills, will go the Wilkinsburg church, and Rev. George W. Osmun, who has been pastor at Avondale, will for the present remain as Dr. Versteeg's associate.

Poverty, Unrest Haunt Balkans

Foreign Trade at Standstill—Temperance Gains Among Jugoslavs—Theological Education Hit in Bulgaria

(Correspondence from Southeast Europe)

BELGRAD, May 19.—Typical of the general economic situation in southeast Europe is the picture presented in a recent letter from Greece. Peasants who long since were compelled to cease payments on bank loans are now unable to pay bills due to merchants. A new law requires 5 drachmas from every citizen for unemployment relief, but collection is very difficult, in view of the general shortage of money. It is claimed that the only work most tailors have is turning old suits. In response to a recent advertisement for three clerks, over 600 candidates applied, among them numerous holders of university degrees. Foreign trade is almost at a standstill. The Greek church has made efforts quite unprecedented in its history for the relief of the poor, but the results, while larger than ever before, are but tiny compared to the extent of the distress.

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Temperance Movement Advances In Jugoslavia

Recent months have witnessed a remarkable extension in temperance activities in Jugoslavia. Besides the introduction of temperance instruction in schools, reported previously in this column, numerous youth organizations for temperance have been formed. A national congress has just closed, which attracted thousands from all parts of the country.

In addition to specifically abstinence societies, many other organizations in the country are giving increased attention to the topic. Among these are the Junior Red Cross and most of the Boy Scout and Girl Guide organizations.

* * *

Unrest in the Balkans Increases

It is doubtful if at any time since the war there has been such tension in the political atmosphere of southeast Europe, as at the present. With the Lausanne conference postponed and the disarmament conference apparently marking time, hope for some external relief for almost unbearable burdens grows faint. Revelations of corruption in high places on one hand, and intensive communist activity on the other, tend to increase general dissatisfaction. In Bulgaria factions within the party at present in power have completely destroyed party unity and no one can foresee what form the next government will take. Since Greece has had such extreme difficulty in persuading any group to carry the responsibilities of a country threatened with bankruptcy, there are persistent rumors of a change in that country's constitution, perhaps a return to monarchy. A court in East Poland has just imposed prison sentences on 33 communists charged with high treason, and in Jugoslavia similar incidents have occurred. There is grave inner tension in both Turkey and Roumania. With such a situation, the danger of some attempt at changes by violence is ever near the surface.

* * *

Bulgaria Economizes In Education

Among the economy measures proposed to meet the almost hopeless economic situation in Bulgaria, two are directed toward higher education. It is proposed to abolish the department of theology of the university and to dismiss at least a score of professors in other departments. Church circles, both within the country and in neighboring states, are protesting against closing the only university department of theology in Bulgaria. One prominent church paper sees in the proposal the influence of communist elements in the country. If carried out, this bill would seriously damage the prestige of the Bulgarian church.

In regard to the proposal to eliminate a number of professors, the university itself has registered determined protest, threatening a general strike of the faculty, as was the case in 1922.

* * *

Roumania's Vatican Concordat Is Attacked

Forty members of the Roumanian parliament are urging a bill which demands the cancellation of Roumania's "concordat" with the vatican, some of the provisions of which have just now been published. The chief reasons for abrogating the concordat, which dates from 1927, are two: first, the fact that there is no recognition of Roumania's right to Bessarabia—a fact which has become more disturbing to Roumania since the pope, by virtue of the Lateran treaties, became a temporal sovereign. The other chief difficulty arises from the failure of the present concordat

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to regulate the political activity of Catholic priests in Transylvania, where, it is alleged, they conduct pro-Hungarian propaganda.

* * *

And So Forth

The present government in Hungary faces increasing dissatisfaction in the country. A strike of all printers followed government suppression of the social-democratic organ "Nepsava." For a time a general strike threatened. Prolonged negotiations resulted in lifting the ban on the "Nepsava," but the popular demand for a more democratic constitution may produce other disorders.

The Czechoslovak church is organizing a young people's peace conference to be held in Slovakia, July 20-30 next. Protestant churches of most European countries are expected to discuss "youth's cooperation in peace activities." Church leaders from England, Germany, Switzerland and Czechoslovakia are among the speakers.

I am authoritatively informed that the Church of Russia as represented by Metropolitan Sergius will not send delegates to the pan-Orthodox pro-synod to be held on Mt. Athos next month. This fact may affect the participation of the Serbian Orthodox church, which agreed to send representatives on condition that the Russian church would also participate.

A Bulgarian delegation of 40 persons is visiting Bucarest representing the Bulgarian society for friendship with Roumania. The Roumanian press is most cordial in its comment on this undertaking.

Czechoslovakia is about to name its first woman judge. Among the latest group of applicants for such a position are two women attorneys, who fulfil all the required conditions.

In Belgrad there has just been opened an old people's home for impoverished members of the Russian aristocracy. A Serbian-Russian committee, aided by gifts from the city of Belgrad and the Jugoslav foreign office, is responsible for the new charity.

The conference of Balkan churches projected by the World Alliance for friendship through the churches to meet in Bucarest at the end of May has been postponed.

The latest book by Bishop Nicolai of Ochrid, "The Bible and War," has had such an unusual sale in Jugoslavia that a second edition is practically exhausted.

DONALD A. LOWRIE.

C. F. Andrews on the Prospect In India

C. F. Andrews, missionary and friend of Gandhi, returning from India to England, reported through the Manchester Guardian of May 7 on prospects in India: "Discontent is universal. The government realizes this, but is gambling now on a good monsoon and improved economic conditions to smooth over the discontent while it proceeds as fast as possible with the reforms. The risk is enormous. If the ordinances are renewed for another six months in June there can hardly be any question that the police will get out of hand more and more. An Amritsar atmosphere, even if there is no Amritsar incident, is developing. If there were any outbreak of police cruelty the storm would break immediately."

Debate Religion and Politics

Ethics of Jesus Considered—A Miraculous Escape—Ministers Hit War Department "Democracy"

(Correspondence from New England)

BOSTON, June 3.—Discussion has not yet brought united opinion, but it is becoming frequent and fearless. At the Massachusetts Congregational conference, held in Bethany church, Quincy, with the largest recorded attendance, one of the four simultaneous seminars on May 17 was devoted to "the place of the church in economic progress." Professors James C. Clelland and Willard L. Thorp led the discussion. The former, treating the "ethics of Jesus," asked: "If regeneration of the individual does not reform society, has not the salt lost its savor? To maintain that religion has nothing to do with politics, we must steer clear of both Old and New Testaments. Even Karl Marx recognized that Christianity is such a revolutionary force that he held that it must be controlled by the socialistic state."

Prof. Thorpe pointed out that both principles of capitalism are perverted under present conditions. Competition is no longer free. How can personal profits be the motive when only two per cent of the stock is owned by the directors of a great corporation? Not the owners of property, but such agents are in a position to make profits, and they are made by "pecuniary strategy," like dumping a cargo of onions at sea. That such a system has worked in the United States is due to our vast natural resources. A speaker from the floor protested that this was simply "knocking down a man of straw," but a rebuke of the remark was applauded.

* * *

Congregation Saved from Tragic Death

"The citizens of Newburyport," said the editor of the Daily News of that city on May 16, "thank Almighty God for the almost miraculous escape yesterday of 200 of their fellow citizens from instant death." The auditorium of the Central church, formed some 20 years ago by the happy merger of three Congregational churches, had been recently renovated and a steel ceiling placed below the old one of plaster. As the service opened, mysterious sounds were heard, and two trustees ascended the tower to investigate, while the pastor, Rev. Harry Grimes, reassured the people during the offering. Receiving report that the old ceiling was sagging, he asked the congregation to pass quietly to the vestry, where, assured that the people were not alarmed, he began his sermon. "At 11:55 the calm was broken by a most horrifying crash. A hurricane, dust-laden, swept in from the auditorium." The two ceilings, weighing over 50 tons, had fallen, crushing every pew and the pulpit. Had the audience still been there, it is difficult to see how any could have escaped. For so peculiar an accident there is no insurance to cover the loss of $15,000.

Democracy and Conscientious Objectors Defended

As a result of the recent article in The Christian Century, "Our War Department Defines Democracy," a resolution, offered by the Boston ministers' meeting, protesting against "such misreprestation of

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By

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popular government" and "of the movement to end war by international organization," in "an official document of the United States," was adopted without opposition. Four resolutions, culminating in the assertion that "members of Christian and Congregational churches who are conscientious objectors should be granted the same exemption from military service now accorded to members of the Society of Friends," were hotly debated; but this essential conclusion was carried overwhelmingly. The report of the committee on social welfare, Rev. A. Karl Skinner, chairman, contained the sentence: "We are persuaded that only as a federal government comes into power, dedicated to nation-wide coordination and control of industry and an industrial democracy in which production for profit will be replaced by production for service, can the evils of the present economic order be eradicated." This was called "communism and socialism." Prof. S. Ralph Harlow pointed out that it could hardly be both. But the report was only "received."

* * *

"United Liberalism Must Face Materialism"

At the Unitarian anniversaries, Dr. Louis C. Cornish, president of the association, reported that the joint commission of that body and the Universalist convention had "voted to call themselves the Council of the Free Church; and are proceeding to perfect a plan, finding many ways of practical cooperation." Dr. Roger F. Etz, superintendent of the latter, voiced his approval: "United liberalism must face materialism, the enemy of all religion. A new day will come as soon as the institutions of civilization are built, not on selfish materialism but on the brotherhood of men." The Unitarian Temperance society unanimously protested against prohibition repeal planks in either party, since both are divided on the question, but can agree on enforcement of existing law. Dean Roscoe Pound told the Laymen's league that both our fathers after the revolution and ancient Greek thinkers complained of lawlessness much as men do today. *We* have not yet come to a Shays rebellion or a whisky insurrection!

* * *

"Back to Personal Surrender And to Prayer!"

A different and deeper remedy is sought by "The Oxford group," which has held public meetings in Greater Boston. "The modern world—disillusioned, chaotic, bewildered—demands a solution adequate to its disorder. The fundamental cause of our trouble is personal selfishness and fear. Men must be changed!" The scene in St. Peter's church, Cambridge, was symbolic. The crowd overflowed into the chancel itself. Ritualism was displaced by a Quaker meeting of testimonies. Many leaders in England are saying: "This is the greatest spiritual movement since Wesley." It is international as well as interdenominational, spreading in Europe, and South Africa, as here.

Independently, a group of ministers and laymen, pointing out that "all means to end this depression have strangely failed," reminding that "man's extremity is God's opportunity" and "prayer changes things," has opened "The Boston noonday prayer meeting," at 5 Park street.

* * *

Protest Training Camp Manual

Here is a resolution unanimously adopted May 17 by the Massachusetts Congregational conference in annual session at Quincy:

"Whereas Training Manual 2000-25, 'Citizenship,' issued by the war department, Nov. 30, 1928, for use in military training camps, defines 'democracy' as 'a government of the masses,' 'communistic negating property rights,' which 'results in demagogism, license, agitation, discontent, anarchy' and has been repeatedly tried without success;

"And whereas the said manual also pronounces on social issues still under discussion, asserting, e.g., that 'an impractical and destructive idealism called internationalism is being propagated by certain foreign agitators,' and that 'pacifism is destructive of patriotism,'—

"Therefore, resolved that the Massachusetts Congregational conference respectfully protests against such misrepresentation of popular government in an official document of the United States. The American tradition has been cherished in New England, where direct government in our town-meetings instead of 'negating property rights' has contributed to the development of a section with the highest savings per capita.

"And resolved that it protests also against the similar misrepresentation of the movement to end war by international organization, which has long been recognized as 'the American way.'

"And resolved that copies of these resolutions be sent to the President of the United States, to the secretary of the war department, and to the two senators from Massachusetts." E. TALLMADGE ROOT.

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Texas Listens to Northerners

Commencements and Pastors Conferences Bring Speakers from Wide Area—Disciples Hold Convention

(Correspondence from the Southwest)

WACO, June 8.—Commencement season has brought an invasion of northern celebrities to Texas. At Baylor university Kirby Page, New York, editor of the World Tomorrow, spoke on "Religion and Social Progress." He also spoke to the State Teachers' college, Huntsville. At the University of Texas, Dr. Miles H. Krumbine, pastor Plymouth church, Cleveland, had for his subject, "Religion for the Times." At Rice institute, Houston, Roscoe Pound of Harvard and Dr. George A. Buttrick, New York, spoke. Southern Methodist university invited Bishop Arthur J. Moore, Los Angeles, and Dr. Ambrose L. Suhries of New York university to be its speakers. Immediately following a brilliant commencement at Southwestern university, Georgetown, the school for pastors heard Dr. C. C. Morrison, editor of The Christian Century, and Dr. Gaius Glenn Atkins, professor of homiletics, Auburn theological seminary, New York. Nor do I have a complete list of all yet. Seldom in the history of the state has there been such an opportunity to receive the best of the northern culture from such representative leaders. Next week the school for pastors at Southern Methodist university, in addition to hearing notable southern men, will listen to Douglas C. Macintosh of Yale.

* * *

Texas Disciples in Convention

Texas Disciples are meeting this week in their 47th annual session. The convention is being held in the buildings of Texas Christian university. Probably the most important subject considered has been Christian education, and President Waits' report of the university was unusually challenging. The announcement of John D. Rockefeller's position on prohibition was characterized by the president of the convention, Harry Hines of Wichita Falls, as attributable to environment and possible pressure of taxes. To an outsider Jarvis college, a school for colored people, submitted a very significant report in the following: "All bills for the year were paid, both for running expenses and improvements on grounds and buildings. This was made possible by the generosity of some of the board members and other friends and by the cooperation of President J. N. Ervin and the faculty. B. B. Hulsey, board member from Forney, directed efforts by which it was possible to provide foodstuffs from the farm for all livestock and enough food for the students to enable the school to board the student body of 151 at an average cost of $1.08 per month each."

* * *

And So Forth

Episcopalians for the diocese of Dallas

are in a vacation conference for churchmen, presided over by Bishop Harry T. Moore, and attended by many from towns for a radius of more than a hundred miles around.

Death took last week Rev. E. P. Kennedy, nephew of Woodrow Wilson. Dr. Kennedy had been pastor of churches in Beaumont, Corsicana, and was in charge of First Baptist church, Uvalde, at the time of his departure.

Rev. Marcus M. Chunn is receiving congratulations upon being able to erect a handsome church building during the depression. He ministers to the congregation of the Herring Avenue Methodist church, Waco.

JOSPEH MARTIN DAWSON.

E. Stanley Jones Will Go to China

Rev. E. Stanley Jones will leave India next month and will spend several months among the students of China. He writes of the call that has come to him: "In July I go to China. The different bodies of China have sent an urgent appeal to come to China this autumn. There is a race on between communism and Christianity for the soul of China, with communism leading. The students are the key to the situation. This invitation was so pressing that I could not refuse." Of his recent months in India he writes: "The last three months have been a period of intense national crisis. Gandhi returned from the round table conference, negotiations for a settlement broke down, and he was swiftly sent to jail along with thousands of others. With constant jailings and the lathi charges, my work seemed impossible. But it has been the best three months I have ever had."

Death of Rev. G. B. Nind, Veteran Missionary

Rev. George B. Nind, who in 1882 under the influence of the evangelist, William Taylor, went out to Brazil as a self-supporting missionary, remaining there for 10 years, died in the Deaconess hospital, Boston, June 1, in his 73d year. Returning to this country in 1892, Dr. Nind began Methodist work among the Portuguese people of New Bedford, Mass., and in East Cambridge, Mass. In 1901 he took up missionary work in Cape Verde Island, and later in Madeira. He retired from active missionary service in 1924. In 1930 he was appointed instructor at the Kennedy school of missions in Hartford, Conn.

Prof. Dewey to Lead Independent Political Forces in Cleveland Meet

The League for Independent Political Action, with Prof. John Dewey as chairman, will meet in Cleveland July 9, 10. The league is working to crystalize independent political movements and ultimately to organize a united third party. "Can the people take power?" has been adopted as the keynote of the meeting, which will be led by Oswald G. Villard, Paul H. Douglas, Devere Allen, Howard Y. Williams, Mayor William Mahoney of St. Paul, Dr. Dewey, and others. The conference will consider the endorsement of candidates of such independent groups as the Minnesota farmer-labor party, the socialist party, the independent labor party of West Virginia, the liberty party, etc. Ultimately a third party, according to the league's "call," "must rebuild our discredited banking system. It must lead the nation into intelligent and generous participation in international affairs. It must ease the burden on the farmer by lowering the self-defeating tariff walls, and by an equitable system of taxation, resting on land, income and inheritance taxes. It must put into effect a national social plan through which alone the people of this country can be saved from drift and disaster."

Professors Youtz and Foster Retire from Oberlin

Dr. Herbert Alden Youtz, who came to Oberlin college from Auburn seminary in 1918 as professor of philosophy of religion and Christian ethics, is retiring from the school this month. Dr. Frank H. Foster, special lecturer in Semitic languages, now 81 years of age, is also retiring. Dr. Youtz delivered the baccalaureate sermon at this year's commencement, taking as his subject "The Power of God in Human Life." "There is no way of manipulating economic values and political values to organize an ideal social order," he said. "No league of nations can establish peace and security. We need spiritual convictions more than we need scientific progress. Men must be changed before society can be stabilized."

Rural Leadership School at University of Wisocnsin

The University of Wisconsin rural leadership summer school will be held at Madison June 27-July 8. The university faculty will offer courses on rural sociology, family social welfare, religious education, the function of the rural church, rural recreation, principles of social case work, personality and social adjustment; these courses being designed particularly for ministers and lay workers in the town and country church. The Episcopal church

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group will meet also for an hour each day for its own conferences, with Rev. Goodrich R. Fenner, secretary of the rural division of the National council's social service department, in charge.

Bishop Anderson to Teach in Carleton College

Bishop W. F. Anderson, who this year retired as an active Methodist bishop, at the age of 72, has been elected professor of religion at Carleton college, Northfield, Minn., in the chair formerly occupied by Dr. Albert Parker Fitch. He is to have courses in Old Testament the first semester of the coming year, in the New Testament the second semester, and will also conduct a weekly seminar in church history. He will also be pastor of the student body.

Death of Dr. W. W. Keen, Scientist, Philanthropist, Churchman

Dr. W. W. Keen, celebrated surgeon, scientist and professor, and who won wide fame in the field of religion by such books as his "I Believe in God and Evolution," died at his home in Philadelphia June 7, at 95 years of age. Since his resignation as professor of surgery at Jefferson medical college 25 years ago, Dr. Keen had devoted his time to philanthropic and charitable work, and to scientfic investigation.

Old Reformed Church in Mission Anniversary

The outstanding feature of the 126th session of the Old Reformed (Dutch) church at Kingston, N. Y., last month was the celebration of the centenary of the board of foreign missions, and while there was about $80,000 less than last year received for the work of the board, through skilful management there is a deficit for the year of only about $13,000. Dr. R. E. Speer and Dr. James Endicott were among the anniversary speakers. The report of the retiring president of the Old Reformed church showed that this year has seen a loss of $155,000 in gifts, commissions, etc., and a loss of $400,000 in money for local churches; but there has been a gain of 1,000 members, and about 2,000 Sunday school scholars. A resolution was offered the convention favoring resubmission of the 18th amendment, but a resolution was adopted opposing resubmission.

Rev. E. D. Silcox, Canadian Pastor And Editor, Dies

Announcement is made of the death in Toronto on May 17 of Rev. Edwin D. Silcox, for 59 years a Congregationalist minister in Canada, and during that period editor of the Canadian Congregationalist.

Rev. Homer Carpenter to Head Disciples International Convention

Announcement is made of the election of Rev. Homer W. Carpenter, of First Christian church, Louisville, as acting president of the international convention of the Disciples of Christ, to be held in Indianapolis in October. He will serve in place of Dr. C. S. Medbury, of Des Moines, who passed away last month.

Montana Congregationalists Protest Mooney Incarceration

The Montana Congregational conference held at Holbrook, May 18-20, passed resolutions protesting the incarceration of Mooney and Billings, and the Macintosh decision; supporting the birth control bill now before congress; urging cooperation with labor and farm unions and other organizations seeking justice for the toilers. And here is another interesting quotation from the resolutions: "Resolved, that we deplore the fact that the religious press allows prohibition to become a smoke screen for the social and economic evils within our nation, and that we call upon our pastors to keep the even more vital issues at stake before their constituencies."

Dr. Edgar D. Jones to Preach In Glasgow

Rev. Edgar DeWitt Jones, of Central Woodward Christian church, Detroit, will be the exchange preacher at Renfield Street United Free church, Glasgow, Scotland, July 3, 10, 17. He sails from Montreal June 24.

Death of Rev. C. E. Tingley, Baptist Home Mission Leader

Rev. Charles E. Tingley, secretary in the department of church-building funds of the American Baptist home mission society, and for the past nine years in charge of the San Francisco Bay Cities Baptist union, died in a hospital at Yonkers, N. Y., June 3.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Attorney for the Defense

(Edmund Lowe) (Columbia) Another philandering district attorney tires of killing men, tries to make amends. But gang-murder of his former mistress forces him to defend himself in spectacular but hardly credible trial scene. Highly sexed in spots and rather stale throughout.

A: Hardly. Y: Doubtful. C: No.

County Fair

(Hobart Bosworth, Willie Collier) (Monogram) Old-fashioned, horse-race melodrama with simple, wholesome romance and ample excitement over the conflict of crooks and hero. Settings, typical rural characters, and fine horses make it rather good family picture.

A: Fair. Y: Entertaining. C: Interesting.

Man About Town

(Warner Baxter) (Fox) Diplomatic and secret service background at Washington for story of love of two lifelong friends for same woman. Involved plot, mixed motives, a murder—all finely acted by Baxter and good cast, but only mildly interesting.

A: Fair. Y: Perhaps. C: No.

Racetrack

(Leo Carrillo) (Tiffany) Usual racetrack thrills, photographed ultra-modern style, gives way to quite wholesome human interest story. Crooked racetrack bookie wants his adopted boy to go straight, so heroically sends him back to boy's own mother. Carrillo good, but action more static than dramatic.

A: Fair. Y: Good. C: Passable.

Merrily We Go to Hell

(Sylvia Sidney, Fredric March) (Paramount) Some very fine acting in a booze-

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story hardly better than title. Likable literary hero drinks constantly and gets dead drunk at most inopportune times. His marriage with fine society girl nearly ruined thereby, but "happy ending" wins out.

A: Hardly. Y: By no means. C: No.

Missing Rembrandt, The

(Arthur Wontner) (English production) Another Sherlock Holmes story made in England by same leading characters as appeared in "Sherlock Holmes' Fatal Hour." Direction is rather clumsy and action slow at times, but the old flavor and charm of these classic detective adventures are still there.

A: Fairly good. Y: Good. C: Probably good.

Tenderfoot, The

(Joe E. Brown) (First National) Texas tenderfoot strikes New York, manages to avoid usual attempts to swindle him and becomes successful theatrical producer. Laughable nonsense farce, much slapstick, no concern for probability. Harmless horseplay. Inferior to Brown's two previous pictures.

A: Hardly. Y: Probably funny. C: Funny.

Best Recent Films for Family Audience

Explorers of the World
It's Tough to be Famous
Symphony of Six Million
So Big
When a Feller Needs a Friend
Young America

Films of Special Interest for Adults:

Congress Dances
Grand Hotel
Miracle Man, The
Doomed Battalion, The
Rich Are Always with Us
Strange Case of Clara Deane

BOOKS RECEIVED

The Liberal Arts College, by Reeves, Russell, Gregg, Braubaugh, Blauch. University of Chicago Press, $4.50.

The Way Forward, by Robert S. Brookings. Macmillan, $1.00.

Development of the League of Nations Idea (2 volumes), by Theodore Marburg. Macmillan, $8.00 each volume.

Economic Principles of Consumption, by Paul H. Nystrom. Ronald Press, $5.00.

Inspirational Prose Quotations, compiled by John W. Horine. Cokesbury, $1.75.

The Russian Emerges, by Nicholas Ignatieff. Macmillan, $1.00.

The Teachers Commentary, edited by Hugh Martin. Harper, $2.50.

The Virgin Birth of Christ, by J. Gresham Machen. Harper, $2.50.

Christianity and the New World, by F. R. Barry. Harper, $3.00.

Business and Politics in the Far East, by Edith E. Ware. Yale University Press, $3.00.

Owen D. Young, by Ida M. Tarbell. Macmillan, $3.00.

Charles Betts Galloway, by William Larkin Duren. Banner Press, $2.00.

Continuous Prosperity, by M. K. Graham. Parthenon Press (no price given).

The Taxi-Dance Hall, by Paul G. Cressey. University of Chicago Press, $3.00.

Philosophy of the Sciences, by F. R. Tennant. Macmillan, $1.50.

The World's Economic Crisis, by Salter, Stamp, Keynes, Blackett, Clay and Beverage. Century, $1.75.

Christian Faith in Modern Light, by R. J. Campbell. Macmillan, $1.75.

The Church School Comes to Life, by Mildred Hewitt. Macmillan, $2.50.

The Political Philosophy of Confucianism, by Leonard Shihlien Hsu. Dutton, $3.75.

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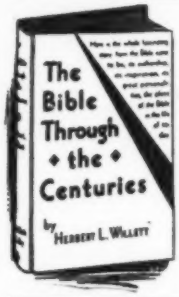

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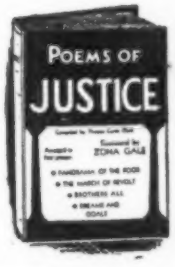

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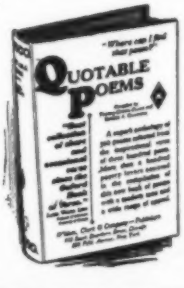

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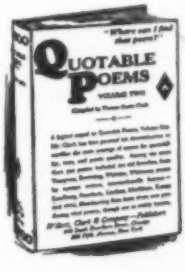

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